The American Ecclesiastical Review

Vol. CXXIII, No. 6 DECEMBER, 1950

CONTENTS

The Priesthood Today . . *Francis Cardinal Spellman* 401

Our Lady and Monastic Tradition . *Abbot Patrick O'Brien* 405

Mother of Good Counsel . . *Edmond Darvil Benard* 412

Biblical Echoes in the Holy Year . *Robert North, S.J.* 416

Reminiscences of Money Reform . *F. H. Drinkwater* 437

Dogma and Intellectual Freedom . *J. Clayton Murray, S.J.* 443

The *Humani Generis* and its Predecessors *Joseph Clifford Fenton* 452

ANSWERS TO QUESTIONS

Dancing in the Parish Hall 459

A Husband's Rights 460

Viaticum on Good Friday 460

Rice Wine for Mass 461

Sancta Maria in Sabbato not a Votive Office 461

The *Pax* at Low Mass 462

(*Contents Continued on Next Page*)

Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price in U. S. currency or equivalent: United States, Canada, $5.00; Foreign, $5.00; 50 cents per copy.

Entered as second class matter, November 30, 1944, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, The Catholic University of America, Washington, D. C.

Copyright 1949, by The Catholic University of America Press

(*Contents Continued from Previous Page*)

ANALECTA 463

BOOK REVIEWS

Two in One Flesh, *by E. C. Messenger* 476

The Legion of Mary, *by Cecily Hallack* 477

Faith in God's Love, *by Sister Jean-Baptiste, F.C.S.P.* . 479

The Old Testament, *translated by Msgr. Ronald Knox* . 479

The Holy Bible: The Book of Genesis, *by Members of the Catholic Biblical Association of America* 479

INDEX TO VOLUME CXXIII 481

BOOKS REVIEWED AND NOTICED 483

A CHRISTMAS SUGGESTION FOR EVERY PRIEST

Why not give a year's subscription to The American Ecclesiastical Review?

To—Your Priest Friends • The Newly Ordained • Seminarians

Twelve times a year your thoughtful gift will bring renewed spiritual and intellectual inspiration, with gratitude for the giver.

A gift card will be sent on your directive.

Don't wait. Make up your list today.

THE AMERICAN ECCLESIASTICAL REVIEW
The Catholic University of America Press
Washington 17, D. C.

Gentlemen: Please send gift subscription to the following:

Name.....

Address.....

City..... Zone..... State.....

I enclose my check for $.....

United States, Canada and Foreign $5.00

Special Seminarian Rate $3.50

List additional names on separate sheet.

THE PRIESTHOOD TODAY

There are questions that many times, in many places, have been asked of me by countless people. "What moral principles can and should guide governments and nations to world peace? What truly makes a priestly priest? What is the mission of the Church?" And the answer? It is the mission of the Church to teach men better to know, devotedly to love and faithfully serve God, their Saviour and Redeemer. And in today's atomic age of demoralization and brutalization, the mission of the Church is exactly the same as it was two thousand years ago and ever shall be: to help bring peace, not alone to man, but to all mankind! In the fulfillment of this mission the Church elevates a minister of God not to personal privileges but to religious and social responsibility, lifting him up not that he may rise among men, but that he may bend to serve them. This, I believe, is the way all men, in every nation of the globe, should look upon their trust, their labors, their neighbors, and themselves, for all men are servants of God.

And just as unchanging principles taught to priests in their earliest years inspire and guide them throughout their lives so these same principles can and should guide and inspire all men, because their unfailing source of wisdom and strength comes from kinship with God, in whom all men are brothers. In our brotherhood differences of language, custom or country do not divide us. No matter which soil we call our own the common bonds we have are our Faith and our priesthood, and neither the waves of war, nor the treacheries of time—no man, no thing can destroy our Faith or priesthood for their foundations rest in God.

We are priests of the Lord, united by ties of our sacred calling, our souls riven with Orders that bind us forever to God. Nearer are we to Him than mother and child in the borning, closer than all human relations, dearer than all the fairest of friendships, for ours is the noblest of unions, our union with Him who is Triune and One. The King of Kings waits on our word, a child in our arms. Our arms are His, and our lips are His, powered to stem the tide of His wrath, to speak His forgiveness, to break for the children of men the Bread of His Truth—the truth that is stranger than fiction—His Presence Divine on our altars.

Childless, we still are called "Father"; homeless we are always

at home; lonely our souls have a fulness that only Christ's Spirit can give. The innocent count on our virtue, the guilty seek us as their shield. Ours is the privilege and duty to guide men aright on life's journey, and faithfully lead men to God. To the despairing we bring a new dawning, to the sinner open vistas of grace, for, dispensers of God's mantling mercies, we are ordained to go forth to teach men the need of salvation, to trumpet the truths of our Faith!

We who are heirs to our loving Lord's Faith today face the gravest crisis in the stormy, embattled history of the Church. But we face it not with fear and not alone, for, in this fickle, chaotic, God-hating world, we know that in oneness with Christ we can do all things charged unto our care. We who are privileged to share this oneness with Christ must never forget that the supreme and final law of our lives is the salvation of immortal souls! Entrusted with this sublime and sacred office the prime duty of each is first to look within his own soul and keep it untouched, untarnished, free from sin, for a priest must ever be inwardly as outwardly he seems to be: holy, humble-minded, great-hearted, seeking to spend himself selflessly, tirelessly for his flock as he strives fearlessly to emulate Christ, his own and all mankind's Saviour and Redeemer. Steadfast shepherd, teacher and friend, the priest must guide his flock with human understanding, tenderness, wisdom and strength, working close to men on earth, while spiritually living close to God in heaven.

Dearly beloved brothers in Christ, when we chose our course and answered Christ's call we at once agreed to enroll in the most ancient of all labor unions—the union whose first and greatest law demands that no soul redeemed by Christ should be unclaimed by us, no wilderness too vast wherein we could not seek lost sheep; no sea of sorrow or discouragement too deep where we would not plunge to try to save a soul adrift, and lift it unto God. When we agreed to become members of this union, you and I and all who have ever been or hope to become shepherds of souls agreed to strive to be what Christ was and is, what St. Paul and every true priest must be: "All things to all men." And naught of this has changed since that day when the Great High Priest Himself said to His Peter and Andrew and James and John, "Come and I will make you fishers of men."

Graced with the charity of Christ, loyal, godly men of the

Church, we must keep our hearts as gentle as they are generous, sensitive only to the honor of God and to Catholic truth, free from personal pride or vanity, as we work tirelessly, constantly in the cause of Christ. All the forces of our intellect, illumined by the eternal flame of faith, must be combined, to meet the challenge of satanic, God-hating men, as dauntlessly, joyously we bear the Cross of Him who died on the Cross for us.

The whole world is full of fear with signs of panic multiplying. All is insecurity, disorder and darkness. War and death are stirring in the shadows, lying low upon the hills. Countless millions crushed to earth by the sheer burden of living, are despairing of help, as wild and ominous storms beat upon their bodies and souls. They cannot see God for the spiritual darkness that surrounds them and wars grow deadlier with the decades. Lands lie blasted; famines rage; chaos reigns on earth; despair dwells in human hearts.

In this twentieth century of fear and faithlessness, mankind's misery is at once our cross and our challenge, ours the glory and duty to shepherd the believer and unbeliever, strike off the shackles of tyranny and godlessness and guide men and nations from our forests primeval, onward to faith and peace everlasting in God. For Christ Himself has empowered us with His priesthood from out which flows the graces to conquer enmity by charity, darkness by light and death by life!

Therefore do I beg all most earnestly to recall and ever to be mindful of the words of Pope Pius XI: "We declare our days call for heroic living. It is no longer permitted to us to be mediocre." Yes, these are dangerous days that frame our lives—days that call for courage, constancy and Faith, and I pray all to resolve to be, as I exhort myself ever to be, a near and familiar friend with God, that all may be precious and beloved in the eyes of God. Be blessed with true humility and simple obedience. Be fortified with the spiritual armor to combat the forces of evil. Be strengthened with the might of Faith. Be not drawn away from Our Lord with desires of anything, whether petty or precious, but look upon all things earthly as passing, and upon yourself as about to pass away with them. Be true to God, for there is no worse enemy of men, or enemy of himself, than a priest who is not in harmony with the merciful Spirit of Christ. And there is no all-powerful help or profitable counsel or lasting remedy except in Christ.

And when comes the day that our Seminarians shall be clothed in the majesty of the apostles of Jesus Christ, clothed I pray not alone in body but also in soul, with a plenitude of grace and glory, they will rival the angels so close will they be to God in their holy vocation, as, at day's dawning His Son leans upon their breasts and they kneel in His Presence Divine. Devoutly, humbly they then will thank the Master for their sacred priesthood, and beg Him, the all-merciful Shepherd, to keep them, *His* shepherds, close and faithful to His Church and to Him evermore.

FRANCIS CARDINAL SPELLMAN

THE RECITATION OF THE BREVIARY

Carrying out this duty (of saying his office) the priest continues to do over the course of the centuries what Christ did, who, "in the days of his flesh, with a strong cry and tears, offering up prayers and supplications . . . was heard for his reverence" (Heb. 5:7). These prayers, since they are offered in the name of Christ, that is, "through Our Lord Jesus Christ," who, as our Mediator with the Father, always gives Him satisfaction and offers Him the supreme ransom, the price of His Blood, undoubtedly have a special efficacy. They are, in a special way, "the voice of Christ," the One who "prays for us as our Priest and prays in us as our Head." Likewise they are always "the voice of the Church" that expresses the prayers and the desires of all the faithful, who join in the prayers of the priest as they share his faith, and praise Jesus Christ and thus are pleasing to the Father. From the Father they obtain every day and every hour the graces that are requisite for the faithful. So it is that what Moses did long ago when, holding up his arms on the hilltop, he spoke with God, and obtained mercy for his people who labored and suffered in the valley below, the holy ministers of God do again daily.

Pope Pius XII, in his exhortation *Menti nostrae,* issued Sept. 23, 1950.

OUR LADY AND MONASTIC TRADITION

In ancient history it is told how a certain philosopher, about to die penniless, made a will bequeathing the care of his wife and children to an intimate friend. He knew that no greater honor, no finer tribute of esteem and confidence, could be paid his friend than this; just as he knew his loved ones could be in no safer hands. It was a like motive doubtless that prompted our crucified Saviour, as a last testimony of His tender love for us, to bequeath His Mother to St. John, and by implication, to that wonderful organism that was to be born from His sacrificial death, the Church. At any rate, this final act of His beautifully symbolised Mary's subsequent place of pre-eminence and honor in the hearts of all the Redeemed; from which has richly flowered, in every age and in all the regions of the earth, proverbial Catholic devotion to the Mother of God.

Its evidences in monastic history and tradition are clear and numerous, which is not surprising, considering the decisive role played by the early forms of monasticism in the formative stages of Catholic devotional life. Strangely enough however, there is not the slightest trace of it to be found in St. Benedict's Rule, classic prototype of practically all subsequent Rules composed by founders of religious orders. But this apparent omission is no more mysterious than the Gospel passage describing Our Lord's answer to the complaint of His disciples: "Thy mother and thy brethren are without. . . ."[1] His well-known reply, "Whosoever doth the will of God, he is my brother, sister and mother," teaches an important truth which pious sentimentalists would do well to recall. St. Augustine, in commenting on this passage, says that Mary, in performing perfectly the will of God, became not only Mother to but also sister to her Son; and that Christians of every age can learn from her example, how similarly to become mother, brother, sister to the Lord.[2]

Wherefore it should not surprise us to find, despite the lack of explicit encouragement for it in the Rule, the apparent anomaly of a constant and unbroken tradition of devotion to Our Lady within the monastic Order; which in its turn, has exercised a

[1] *Mark* 3:32-35.

[2] Cf. St. Augustine, *De sancta virginitate*, I, 5.

powerful influence upon the piety of the faithful throughout the ages. Besides the congruity it exhibits, as an ideal, with the essential requirements of ordinary Christian practice, which Mary so obviously and perfectly exemplifies, it likewise furnishes to all who aspire higher in the category of spiritual achievement, whether through the priesthood or through religious vows, an ideal and an inspiration of great power and attractiveness. The basic requirements of both these states of life, officially implied under the headings of the religious vows of poverty, chastity and obedience, are of course, tremendously reinforced and clarified by turning to Mary's peerless pattern of perfection: the humble social condition of that holy Nazareth dwelling where she was Queen; the awesome grandeur of her purity and virginity; the profound, far-reaching depths of her obedience, of her submission to God's will, of her selfless immolation for and with her Son. Indeed, in thus interpreting the example of Mary, Catholic tradition is only drawing logical and direct inference from the angelic revelation that ushered in, at long last, the work of Christian Redemption: "Hail, *full of grace*, the Lord is with thee";[3] or annotating, as it were, the words of her reply: "Behold the handmaid of the Lord, be it done unto me according to thy word."[4]

But for the monk, who from time immemorial has signified the special character of his calling by vowing himself to "Stability," and to the "Conversion of Manners" as well as to Obedience, Mary's example may be said to hold a special and more precise significance. For by these unique monastic vows, the Benedictine establishes himself, in the last analysis, as member in a monastic family; he constitutes himself, clearly and unequivocally, as one unit in the common entity, the social organism, which is the order and community to which he is called to join. It is this distinctive feature of monastic tradition which is doubtless among the principal reasons for its ancient and enduring devotion to the Mother of God; for therein it finds most fertile soil for the growth and development of its essentially domestic spirit, and a congenial atmosphere in which to cultivate fidelity to and respect for its spiritual family hearth, on the part of its members. Mary as the Mother in that first Christian social unit, the Holy Family, Mary as Mother of Him Who was to be the glorious priestly Head of that social

[3] *Luke* 1:28. [4] *Luke* 1:38.

unity of far more stupendous proportions, in the supernatural order, the Mystical Body of Christ, had inevitably to become the dynamic impetus, as it were, after her divine Son, in the formation of Christian family attachments and idealism, above all in the specially sacred domain of religious and monastic life. So we can *a priori* hardly be surprised at the traditional Benedictine devotion to Our Lady because of its own peculiar logic and propriety.

Now, glancing at the actual forms that it assumed, our conclusions are further verified. For, although the basic structure of the monk's prayer-life is furnished by the Church's own official prayer, the Divine Office, which itself is of course always directed primarily Godwards, in praise and adoration and thanksgiving and atonement and petition, and although it is always the prayer of Christ and His Church (and of Our Lady!) to the Father on our behalf, still on closer examination it is possible for us to find, stemming directly from it, ample reason and justification for monastic veneration of Mary. For quite obviously, both because of its intrinsic nature as the social prayer of the entire Church, as well as its added social significance when made the special duty of a social unit such as the monastic Order, the Divine Office is *family prayer,* in the deepest, truest Christian sense. And being a family prayer, expressive of the essential meaning of monastic dedication, it cannot but evoke, as it were, as a direct consequence of its faithful rendition, a further prayerful expression more accommodated to our humanity, more explicitly reflecting our mortal condition. So we are not surprised to find evidence, from as early as the eighth century, that a special Office was said at Monte Cassino—cradle of Benedictine monachism—in honor of the Mother of God, after the regular Divine Office has been duly sung. This was approved by Pope St. Zachary in 752 A.D., and was thus the origin of the Office known today as the "Little Office of the Blessed Virgin," which many communities of religious women have as the nucleus of their daily prayer, and which the Trappists still recite daily, besides the Divine Office in its entirety. Other forms of prayer and praise that rest on the same principles as this devotion, if not directly deriving therefrom, are the familiar Antiphons of Our Lady—the *Salve Regina,*[5] *Regina Coeli,*[6] *Ave Regina Coelorum,*[7]

[5] Cf. *Catholic Encyclopedia* (ed. 1907), I, 575.
[6] Cf. *ibid.*
[7] Cf. *ibid.*

and *Alma Redemptoris*[8]—all of the most venerable origin. Of these four, the *Salve Regina* is the best known as well as the most ancient, and was composed by a Benedictine monk of the Abbey of St. Gall in Switzerland in the eleventh century;[9] and fittingly has since been added as a kind of sacred postscript to the Mass, in the *Prayers after Mass* prescribed by the Holy Father; just as it is sung at the conclusion of the Divine Office every day, by the monastic choir, or recited by the ecclesiastic privately saying his Breviary. Other beautiful Marian prayers, such as the Angelus,[10] were popularized largely through the example of the monks, whereas the general adoption throughout the Western Church of special feast-days dedicated in Mary's honor—the oldest ones originated in the East by the end of the fourth century[11]—can be attributed to monasticism, particularly the communities at Rome, which so powerfully influenced the character and spirit of the Church's liturgical observances.[12] When we consider that today there are sixteen of Mary's Feasts universally celebrated, three as doubles of the first class, six as doubles of the second class, and the rest as Greater Doubles, and several more approved for local observance, we can appreciate how deeply monasticism has affected modern piety from the Marian point of view, albeit indirectly and as from a distance.

More concrete evidence of this devotion is abundantly available today, in the form of the special Lady-chapel to be found in monastic churches without exception, and the special little devotions that are regularly held there by each monastic family, depending on their particular choice and tradition in the matter. In this connection, the Abbey of Cluny seems to have furnished the most powerful impetus historically, where under the influence of its two great Abbots Saints Odo and Majolus, an ardent love of Our Lady became a characteristic of the community's piety.[13] And of course, the special Cistercian devotion to her[14] is so well known as to have

[8] Cf. *ibid.*

[9] Cf. Stapper-Baier, *Catholic Liturgics* (St. Anthony Guild Press, 1935).

[10] Cf. *Catholic Encyclopedia*, I, 486.

[11] Cf. Duchesne, *Origins of Christian Worship* (London, 1931), pp. 272 f.

[12] Cf. *ibid.*, p. 452. See also Edmund Bishop's learned treatise on the monastic origin of the Feast of the Immaculate Conception at Winchester Abbey shortly before the Conquest, in *Liturgica Historica* (Oxford, 1918), pp. 238-59. See also Kellner, *Heortology*, p. 227.

[13] Cf. Berliere, *L'Ascese Benedictine* (Maredsous, 1927), p. 239.

[14] Cf. e.g. Merton, *The Waters of Siloe.*

become almost proverbial, and centers around the daily chanting of her special *Office*—in addition to the monastic *Opus Dei,* as we mentioned above.

But perhaps the outstanding contribution of monasticism to Marian piety is to be found not in the quantity and variety, but rather in the unique spirit, the special attitude or *élan* that underlies it. This spirit is difficult to define, as it pervades the totality of Benedictine monastic piety, finding expression in a multitude of ways, yet like the air we breathe, seeming to defy every attempt at adequate definition. I suppose the key to understanding it is supplied by the famous Benedictine motto—taken from a passage in the Rule of St. Benedict:[15] "that God may be glorified in all things," which is more concretely specified by St. Benedict in his injunction to "Let nothing be preferred to the Work of God."[16] By a kind of spiritual instinct, as it were, the monk seeks God in all things: in his prayer, his work, his study, his contemplation. His glory must come first, His will must be done, before all else.

Now, turning to Our Lady's own example in this same connection, we note a marvelously perfect preaching of this same lesson. But notably, she preached it by her silences, rather than by her words; with the sole exception of the *Magnificat,* that inspired proclamation, as it were, of her entire spiritual program, which was one of complete and constant immolation, selfless dedication to the performance of God's will rather than her own, and to the seeking of His kingdom before all else. As St. Thomas says somewhere, it seems almost a matter of regret that the Scriptures contain so comparatively meager material that is directly attributable to her. And perhaps the single mysterious statement[17] that "She kept all these words in her heart" is after all the most illustrative of her spiritual approach: i.e. that of silence, rather than of words. She had to be silent in order to hear the Word of God—and obey it!

So too the monk is taught, from the earliest days of his formation. He learns to concentrate the faculties of his soul and mind and heart upon the task of *listening,* rather than of speaking. True, he "speaks" the Divine Office daily, as his chief occupation. But this "speaking" is less his own than that of Christ, and His Spouse the Church; so that his concern is rather to enter more fully and completely into that, to become more accurate and faithful and

[15] Chapter 57. [16] Chapter 43. [17] *Luke* 2:51.

responsive an echo thereof, than to express his own thoughts and aspirations and sentiments, however pious.

This spiritual conservatism, if we may call it thus, probably constitutes the most distinctive and characteristic monastic contribution of all to Marian devotion therefore, though in order to perceive it, one must peer beneath the surface of its more concrete evidences. And perhaps in that connection, we may be pardoned making what looks like a partisan plea for the intrinsic merits of the same conservatism, for the Catholic of today. For judging by the insistent urgings of our Holy Father in his recent Encyclicals—*Mediator Dei* especially—it is precisely this focusing of human thought and aspiration upon God and His Will, as represented to us in the authentic sources of divine life and instruction found in Catholic liturgy that the world stands in dire need of today. St. Benedict's emphasis upon the *Opus Dei* in the life of prayer, rather than upon the *opus hominis,* needs to be re-affirmed in modern piety; and a proper balance established and maintained between the Church's own official prayer and other forms of devotional practice that are authorized for private use. Thus does Mary herself teach us, in her own ineffable communications with God, through the Holy Spirit; her eloquent *silences* bespeak a deep and loving concentration upon the things of heaven rather than those of earth; a choice we officially acknowledge and extol at Mass on the Feast of the Assumption, in the Gospel account of Mary and Martha. So too does the great Patriarch of the West, in his care to regulate the amount and method and character of monastic prayer by definite rules (he devotes about twenty of the seventy-two chapters of his *Rule* thereto) inculcate the pre-eminent importance of the *Opus Dei* in the piety of his monks. Outside of this, and as far as concerns other forms of devotion, his instruction in Chapter 20 is significant: "Let us remember that not for our much speaking, but for our purity of heart and tears of compunction, shall we be heard."

So perhaps the conclusion to be drawn from this cursory study of Benedictine monastic influence upon the development of Marian piety is that, despite the definite and substantial contributions thereto it has been responsible for throughout the centuries, its most notable mark upon Catholic piety in general, as well as upon this particular form of it, is its consistent emphasis, in season and out of season, upon the superior value and efficacy and importance

of praising God, of worshipping and adoring and thanking Him, of making reparation and sending petitions up to Him, by means of the most Catholic of all "devotions": liturgical prayer. And when we join therein, be it remembered, Our Lady is with us too: adding Her Voice of surpassing sweetness to that of her Son, and of the entire Body of His Redeemed, in singing the praises of the Lord.

✠ Abbot Patrick M. O'Brien, O.S.B.

St. Mary's Abbey
Newark, New Jersey

Fifty Years Ago

In *The American Ecclesiastical Review* for December, 1900, the leading article, by Fr. M. Russell, S.J., of Ireland, is a lengthy commentary on verse 20 of Psalm 118: *Concupivit anima mea desiderare justificationes tuas omni tempore.* He attempts to explain "the desire of a desire." He concludes that God yearns "to take the will for the deed, and to reward us not only for what we have done for His sake, but also for what we have desired to do, nay, even for what we have desired to desire." . . . Bishop McFaul, of Trenton, writes on "Catholic Grievances—Their Remedy," and refers especially to the exclusion of Catholics from certain high political offices in the United States. The remedy he suggests is a national federation of all Catholic societies, which would be able to exert a powerful influence toward refuting calumnies against the Church and opposing discrimination. . . . Dr. A. MacDonald, writing on "St. Augustine and the Eucharistic Sacrifice," endeavors to show that the Saint regarded the Mass as formally the same as the sacrifice of Calvary. . . . In the *Analecta* we find the text of the Encyclical *Tametsi*, in which Pope Leo XIII expressly declares that the supernatural law of Christ binds, not only private individuals, but also civil rulers in their public capacity. . . . In the Conference section it is stated that the Holy See had granted permission for the celebration of midnight Mass, at the discretion of the Ordinary, in all churches and chapels where the Blessed Sacrament is reserved, on New Year's mornings of 1900 and 1901, and that the faithful may receive Holy Communion at the same time.

MOTHER OF GOOD COUNSEL

By a decree of April 22, 1903, His Holiness Pope Leo XIII added to the lovely Litany of Loreto the invocation "Mother of Good Counsel, pray for us." This was by no means the invention of a new title for Our Lady, but simply a further recognition by the Holy See of an attribute and an office which had been attributed to Mary in the prayers of the faithful from ancient times. As a matter of fact, while the title "Mother of Good Counsel" was new to the Litany of Loreto, Mary as the "Mother of True Counsel" had been honored since the end of the 13th century in the Litany of the Blessed Virgin chanted in the Venetian church of St. Mark.

The devotion of Catholics to the Mother of God and the liturgical prayers in her honor are so rich and multi-faceted that we are perhaps in danger, amid such an embarrassment of riches, of failing to realize the true beauty and real significance of the single titles under which we delight to honor her. In the Litany of Loreto every invocation is a separate prayer, and the beautiful whole is the sum of many beautiful parts. "Mother of Good Counsel, pray for us"—what does it mean? and what do we mean when we say it?

When we say that a man "takes counsel with himself," we mean that he ponders, deliberates, chooses and determines what he shall do in a particular situation that confronts him. As wisdom deals with our great, over-all view of the world, by which we see things through their highest causes, and through God, the highest cause of all; so counsel deals with the common things, the everyday actions, the recurring thoughts and words and deeds that make up so much of our daily lives. It is counsel that directs our particular acts, as it is wisdom that gives us our general principles of action. Counsel is very closely allied to prudence. It is quite similar to what we call—on a lower level—"common sense"; common sense which is so named rather from the fact that it deals with common things than from the fact that men commonly have it.

From our own experience we know that when a child comes to his mother for advice, he does not usually ask for great general principles of good and bad, right and wrong. Sometimes he does, of course, but not ordinarily. The child usually wants to know how he is to act, what he is to do, here and now. No concern of a child is too trivial for a mother, no matter that concerns him is

unimportant to her, if it is important to him. She gives him what advice she can, what good counsel she can. And that is why Mary, the mother of us all, is not only the Seat of Wisdom, but the Mother of Good Counsel too.

In the four Gospels, whose references to Mary are at once so infrequent and so eloquent, Mary speaks only seven times. Once she speaks to God, in the great canticle *Magnificat;* twice she speaks to her divine Son; twice to the angel of the annunciation; once to her cousin Elizabeth; and once to the servants at the marriage feast of Cana. I suppose we might say that she speaks to God in the *Magnificat* as the Queen of All Saints; to her divine Son as the Mother of our Saviour; to the angel of the annunciation as the Virgin most Prudent and Mother most Pure; to her cousin Elizabeth as the Cause of our Joy, and finally—I like to think—to the servants at Cana as the Mother of Good Counsel.

At the marriage feast of Cana, Our Lady noticed that the wine provided for the guests had run short. It was not a great matter, perhaps; but it would be embarrassing for the young couple on this, one of the very great days their simple village lives would ever know. So Mary said, quietly, to her Son: "They have no wine." Surely, in all the ages of prayer, few favors have been asked at once so delicately and so confidently of the Almighty God. Our Lord answered His mother, using the customary Hebrew title of dignity and honor, "Woman, what is that to me and to thee? My hour is not yet come."

We do not know how the words were spoken; we cannot see the smile that may have lightened deep in the God-man's eyes. But what we are sure of is this: Christ's mother knew her Son. The Mother of Good Counsel turned to the servants who were standing by and said to them "Whatsoever he shall say to you, do ye."

The servants followed Mary's advice. On Christ's command they filled the water pots with water, and the water, by His power, turned to wine. The water-made-wine was carried to the astonished steward of the feast. At the request of His mother, "This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him."

"Whatsoever He shall say to you, do ye." In these few words of Our Lady that history has recorded for us, we have the sense and the summary of her advice to us as our Mother of Good Counsel. Whatsoever God asks of us, when He asks it of us, and how He

asks it of us; the duties He has given to us by the very state in life in which He has placed us; the acts He commands and the acts He forbids by the divine commandments He has revealed to us and the voice of conscience He has imbedded in us—"Whatsoever he shall say to you, do ye."

Mary's words at Cana form a great principle; but we must not forget that they were also specific and particular words of counsel to the troubled servants of the master of the house. It is often difficult, in spite of good intentions and good will, to know exactly what we should do. God's plan for us is not always clear to our limited, earth-bound minds. That is why the mother Christ gave us on Calvary is a Mother of Good Counsel, to whom we can pray, whom we can ask for counsel and advice. For the Mother of God and our Mother is filled with the grace of the Holy Spirit, and enlightened by the splendor of His wisdom. The words of Wisdom Incarnate she kept, as the Gospels tell us, and pondered over in her heart. "If you doubt," once wrote St. Bernard of Clairvaux, "remember Mary, pray to Mary. If you remember her, you will make no mistake." Mary's counsel to us will be always the counsel of Cana, but the counsel of Cana made clear *for us* in our own difficulties, our own perplexities, our own sorrows, and our own joys.

When we think of Mary as the Mother of Good Counsel, it is not to remind ourselves of something we have forgotten, but of something we simply delight to remember. The consciousness of Christianity has always found in prayer to Mary both the enlightenment of counsel and the consolation of hope. Through the legends of Christian men, through the songs of Christian poets, we find confidence in her counsel, as we find the joy of her beauty in Christian art.

To the convert poets like Chesterton, who had been robbed of the joy in God's mother through much of their lives, she seems to be especially dear. Chesterton's "Ballad of the White Horse," for instance, which sings the legend of Alfred and the Danes, is really a hymn to the Mother of Good Counsel. Joyce Kilmer's "The Robe of Christ"—that story in rhyme of a satanic masquerade, approaches its climax in a prayer to Mary for guidance:

> O Mother of Good Counsel, lend
> Intelligence to me!
> Encompass me with wisdom,
> Thou Tower of Ivory!

The world in which we live today seems sometimes like a nightmare upside down. In a nightmare the dreamer has motives for acting, but no power to act; in the world today too many men in high places have power—too much power—to act, but apparently no decent motives for acting. Have we ever needed more a Mother of Good Counsel to guide us on our way?

In 1903 Pope Leo XIII concluded his decree of April 22 with the prayer that in the midst of disaster and darkness, that loving Mother whom the Fathers called treasurer of divine grace and counsellor of all might manifest herself to the world as Mother of Good Counsel and obtain for her children the gift of holy counsel, that grace of the Holy Spirit that illumines minds and hearts. Is such a prayer less urgent now in 1950 than it was in 1903?

EDMOND DARVIL BENARD

The Catholic University of America
Washington, D. C.

PRIESTLY DEVOTIONS

Seminarians can easily acquire and can permanently possess these priestly virtues if from their earliest years they have learned to cultivate a sincere and tender devotion to Christ Jesus, present "truly, really, and substantially" in the Sacrament of His love and dwelling among us here on earth, and if likewise the plans and the works of the seminarians are taken up out of love for Christ and directed towards His glory. Certainly the Church would experience a great joy if the seminarians join to their devotion towards the most holy Sacrament of the Eucharist a singular piety towards the Blessed Virgin Mary: a piety so strong that it would influence the soul to devote itself entirely to the Mother of God and would move him to follow the example of her virtues. Actually there can never be any lack of an ardent and zealous fruit of priestly ministry in a priest whose youth has been nourished with tender affection towards Jesus and Mary.

Pope Pius XII, in his exhortation *Menti nostrae*, issued Sept. 23, 1950.

BIBLICAL ECHOES IN THE HOLY YEAR

It is obvious that there is some connection between the Christian Jubilee and the biblical year of *yobel* or remission. Pious people often assume too casually a *continuity* which cannot be established historically. But oftener, perhaps, certain more profound connections pass unnoticed. The biblical jubilee itself, as presented in Lev. 25, is not yet adequately understood by exegetes; even its most obvious tenets are highly controverted in the light of biblical parallels and historical situations. Modern Christian practise may even shed some light, though remote, on these ancient obscurities.

The first source at which to seek the development of the biblical jubilee into the Christian holy year is doubtless the historical records. Unfortunately these are disappointing. The earliest undisputed document relating to the Holy Year is the bull of Boniface VIII in 1300, and in this the word jubilee does not occur. But numerous episodes connected with this proclamation of Boniface hint at an earlier existing jubilee.

The decree was published only on Feb. 22, 1300, not so much to inaugurate the Holy Year as to acknowledge that it was in fact already in vigorous observation. The Pontiff was moved to this step by the presence of so many pilgrims in Rome, under the impression that each hundredth year there was a special indulgence to be gained. Diligent search had failed to reveal any historical record of this, but an ancient pilgrim from Savoy had assured the Pontiff he was himself present a hundred years before!

This testimony had scarcely other scientific weight than what the Pontiff wishfully attached to it. But subsequent researches have indeed revealed two evidences of such a jubilee at the entry of the thirteenth century. One is the chronicle of Alberic, in which a brief and doubtful note claims that during the year 1208 the jubilee was celebrated; the other is a hymn of the same period which contains the expression, "The concession of the year of jubilee releases the debt of punishments."

The date 1208 is held to be an interpolation in the document where it is now found, but an interpolation made some ten years before 1300. "We may regard the selection of such a date as 1208 as telling distinctly against the supposition that the entry could

have been made after the proclamation of Boniface's Jubilee, coinciding with the century. Though this evidence stands alone, it proves . . . that the conception of a jubilee year, or year of remission, was current in the minds of men before Boniface, and was connected with the court of Rome."[1]

It is noteworthy that pseudo-Alberic says explicitly "*quinquagesimus* annus sive iubileus et remissionis," whereas Boniface will later speak of the *hundredth* year. This hint of a jubilee calculated at fifty-year intervals *not* coinciding with the century weakens one objection to the possibility of a continuation from the Hebrew jubilee, which could have not escaped notice if it coincided with the opening of the Christian era. According to a tradition explained in the *Jewish Encyclopaedia,* the first jubilee was in the year of the world 2553 or 1207 B.C., but many rabbinical sources including the apocryphal Book of Jubilees calculated the interval at *forty-nine* years, and Scripture gives no indication for computing the actual historical date of any jubilee.

Zaccaria bases himself on ancient chronicles in finding evidence of a jubilee celebrated by Innocent III in 1200, Pascal II in 1100, and Silvester II in 1000, whereas Joseph Suarez, bishop of Vaison, claims to prove that the centenary indulgence dates from Sergius I in 700! And one of Saint Dominic's relatives is said to have testified that he attended the jubilee preceding that of 1300. The historian who records these details attaches to them no more force than the existence of a jubilee tradition prior to Boniface VIII.[2]

The *term* jubilee was in use also for other indulgences, especially the Crusades, which were called by Saint Bernard and Humbert of Romans, both before 1200, the "true jubilee year."[3] It was

[1] Herbert Thurston, *The Holy Year of Jubilee* (London, 1910), p. 16. He adds that Cambrai (*Opera,* Rolls Series 1.137) records moderate indulgences in Rome about 1208 but no concourse of pilgrims. Alberic of Trois-Fontaines (Marne), in Pertz, *Monumenta Germaniae Historica, Scriptores,* XXIII, 889 (on p. 648 Paul Scheffer-Boichorst proves the date of the interpolations). For papal documents relative to the jubilee see H. Schmidt, *Bullarium Anni Sancti* (Textus et documenta theologica, Rome: Gregorian 1949).

[2] Hippolyte Prélot, "Les Premières 'Années Saintes,'" *Études,* LXXXI, (1899), 439; Francescantonio Zaccaria, *Dell' Anno Santo Trattato* (Rome, 1775), I, 22-23.

[3] Nikolaus Paulus, *Geschichte des Ablasses im Mittelalter* (Paderborn, 1923), II, 101; Jerome Gassner, "The Holy Year," *Homiletic and Pastoral Review,* L (1949), 127.

customary to celebrate the jubilee of a monk's religious profession; and there is record of the jubilee of the translation of Saint Thomas of Canterbury. In these cases it refers to a period of *fifty* years, as in the Bible; whereas Boniface, against the advice of his counselors, is explicit in understanding the period as one hundred years. He declares his position not merely by the centenary date itself and the testimony of the centenarian, but by prescribing that the jubilee is to recur only at intervals of one hundred years.[4] Thurston observes that he does not connect this recurrence with the first year of the century; but this would seem to be implicit.

It is in relation to the hundredth year that Boniface's historian Stefaneschi introduces for the first time the term jubilee, in the title of his treatise.[5] Thus it appears that our earliest records of the Christian Holy Year do not acknowledge any biblical origin; are based on only the flimsiest indication of an already existing tradition; and understand the jubilee interval in a sense incompatible with the Scriptures.

NAME AND NOTION

None the less, in default or despite of extrinsic evidence, it is internally probable that the essential concept of the jubilee year as we thus meet it in the time of Boniface reflects a biblical origin. Neither the name itself nor the interval affords the basis for this observation, but rather the composite notion of "a year holy because of the recurrence of a round number."

In Lev. 25:9, *yobel* is a practically meaningless technical term, but the year is described as *holy*, i.e. set apart. It is called the

[4] Cardinal John Monachus (1300) *Apparatus glossarum in Bulla Antiquorum* VI (Milan, 1480) cited by Peter Bastien, *Tractatus de Jubilaeo Anni Sancti* (Brussels, 1901), p. 9; Thurston, *The Holy Year*, pp. 14 f.

[5] Cardinal Gaetano Stefaneschi, "De Centesimo seu Jubileo Anno Liber," published badly under the name of James Cardinal of St. George in Velabro, in Margarinus de la Bigne, *Bibliotheca Patrum (Maxima*, Lyons, 1677, XXV, 936-42; *Magna*, Paris, 1644, VI, 426-36); an anonymous article "Bonifacio VIII e l'Anno Secolare 1300," *Civiltà Cattolica*, CXCIX (1900), 15-32, gives a summary and commentary on Stefaneschi from the better Vatican Manuscript Lat. 4877.51-63, denies that Boniface was influenced at all by the Hebrew jubilee year. So Ludovico Muratori, *Annali d'Italia* (Napoli, 1753), VII, 438: "Se ne cercarono i fondamenti, ma senza trovarne vestigio; nè si andò allora a pescarli nel Testamento vecchio; nè saltò fuori in quei tempi il nome di Giubileo."

fiftieth year, but the context makes it highly probable that this is a round number for the forty-ninth, which is the mystic seven times seven. Some exegetes take fiftieth literally here for the year *after* the forty-ninth, just as Pentecost in Deut. 16:9 is the day *after* the seventh sabbath. But Lev. 23:15 makes it clear that Pentecost is strictly the forty-ninth day, reckoned not from the Paschal Sabbath itself but from the ceremonies prescribed for the *following* day.

The notion of a jubilee anniversary, a year to be specifically *solemnized* because of the recurrence of a round number, is so obvious to us that it forms a part of the pattern of our existence, and seems to pertain to the very nature of things. And yet the ancient Egyptian and Semitic neighbors of Israel, for all their superstitious attachment to mystic numbers, have nothing resembling the law of the jubilee year. It seems warranted to consider the jubilee-principle a biblical invention, which thence became a common feature of civilization, sufficiently transformed by Roman and later elements so that its origin escaped notice. Thus in taking over the centenary festivity from purely civil or folklore practise, the mediaeval legislator was, perhaps unconsciously, readapting a biblical institution to its proper religious sphere.

In the Bible, numbers which in the ancient orient were held to be sacred are combined and manipulated rather freely to accord with allegorical or practical considerations. Even those who hold that the text means to specify the strictly fiftieth year, admit that this is because of its relation to the forty-ninth: either as an intercalary year to square the solar with the lunar calendar (Klostermann), or as an allegorical indication of super-perfection (Lemoine), or simply for reasons of practical convenience (Thurston).[6]

The history of the modern jubilee throws an interesting light on this tendency to adapt sacred numbers. Despite the weight of biblical precedent, of which he was fully conscious, Boniface VIII decided upon the observance only of jubilees which coincided with the beginning of the century, which for obvious reasons exerted a

[6] August Klostermann, "Über die kalendarische Bedeutung des Jobeljahrs," *Theologische Studien und Kritiken*, LIII (1880), 720-48; François-Marie Lemoine, "Le Jubilé dans la Bible," *Vie Spirituelle*, LXXXI (1949), 262-88; Thurston, "Jubilee," *Catholic Encyclopaedia* (New York, 1910), VIII, 531-34.

strong fascination on the imagination as the "beginning of a new era."

Pressure was almost immediately brought to bear for the celebration of another jubilee sooner than Boniface had prescribed. St. Bridget of Sweden claimed to have received by divine revelation this message for Pope Clement VI at Avignon in 1342: "I have raised thee above all others in honor; arise then, and . . . return to Italy to announce the year of salvation and divine charity."[7] The poet Petrarch embodied a similar plea in verse. The result was that Clement proclaimed in 1350 what Thurston calls "this time a true jubilee as occurring after a fifty years' interval." The Pope here introduces also another mystic number: "quod ipse quinquagenarius numerus in Novo Testamento ex visibili Sancti Spiritus missione honoratur."

Next intervened more practical and political considerations. After only thirty years, Gregory XI proclaimed a jubilee in Rome to attract attention away from the antipopes in France; and though he presently died, the jubilee was carried out, not by his successor Urban VI, but by Boniface IX in 1390. Here no symbolism was alleged; the whole stress was laid on the notion of the jubilee as a return to one's duty on occasion of a round number, like the good resolves of New Year's Day. It is possible that this same Boniface had another jubilee in 1400, but there is no place for this or Martin V's in 1423 according to a souvenir-inscription which reckons 1550 as the *eighth*.

At any rate, the term was reduced by Urban VI to *thirty-three* years. The proximate motive for this choice was the presumed life-span of Christ on earth; but actually this was subordinate to the

[7] Thurston, *The Holy Year*, pp. 55; 5; Ersilia Lovatelli, "I Ludi Secolari," *Nuova antologia di scienza, lettere, ed arti*, CLXXVIII (1899), 631-44 attempts to trace in the jubilee the influence of the Roman Century games, themselves adaptations of an earlier superstitious rite to Sibylline oracles and Etruscan chronology. The *Ludi Saeculares* were celebrated by Augustus in 49 B.C., professedly based on the Etruscan 110-year interval; but Claudius in 46 A.D. reverted to the *ab urbe condita* year, 800; Domitian chose the Etruscan calculation but reduced it to 105 years so as to be able to celebrate in 88 A.D.; Antoninus Pius in 146 = 900 A.U.C.; Septimius Severus 204 (Etruscan). "È dunque evidente che ogni Imperatore sceglieva il sistema che più gli conveniva e davagli agio di celebrare coteste feste tanto famose; onde ne venne per conseguenza che il computo di secoli, come più tardi successe per i giubilei cristiani, andò sempre più raccorciandosi" (p. 643).

desire of adapting the authentic fifty-year interval to human limitations: "considering that the term of human existence was even shorter now than formerly, and that many men no longer reached the age of fifty."[8]

Only one jubilee was declared in fulfillment of this decree, and that was the doubtful one of Martin V in 1423 after the healing of the Schism. In 1449 Nicholas V abrogated the regulation of Urban VI, with the piously-declared intention of reverting to the *longer* (and more traditional) interval of half a century; but it will be noticed that this actually enabled him to celebrate a jubilee *sooner* than Urban's norm, after only 27 years.

It remained for Paul II, in the bull *Ineffabili providentia* of 1470, to find the happy combination which would coincide at least alternately with the biblical interval and express in a round number the thirty-three years of Christ's life. He established the twenty-five year norm which has since prevailed; though he did not live to see its celebration (by Sixtus IV) in 1475.

But in the prayer composed for the opening of the jubilee of 1500, the influence of Boniface VIII was still felt. By special command of the Pope, Alexander VI, the word "hundredth" was inserted as well as the terms "fiftieth year" and "jubilee": "O God, who . . . didst ordain a fiftieth year of remission and jubilee, graciously grant to us thy servants that we may happily begin this hundredth year of jubilee instituted by thy authority."[9]

A new form of adaptation was practised by Alexander, who extended the *duration* of the jubilee year from Dec. 25, 1499, to January 6, 1502! This initiative also has persisted, but only in the sense that after the expiration of the twelve months of jubilee *inside* Rome, its privileges are sometimes extended during the following twelve months to the rest of the Christian world.

Some jubilees have been proclaimed at even shorter intervals, as that of Pius XI in 1933; but these represent rather a different *basis* of computation than an adaptation of the existing one.

CONFLATIONS

The jubilee of Lev. 25 when compared with the seventh-year

[8] Thurston, *The Holy Year*, p. 62, citing Antoninus of Florence, *Chronicon 3.2.2.*

[9] *Ibid.*, pp. 216; 31.

slave-release of Ex. 21 and Deut. 15 gives reason to think that it is a conflation of previously-existing laws on bankruptcy practice. We observed how a similar amalgamation of existing precedents has taken place in the *dating* of the Christian jubilee. Another example is furnished by the evidence of some *local* religious jubilees.

At Notre-Dame du Puy in France a jubilee is celebrated only in the years in which Good Friday falls on March 25. This date is that of the Incarnation, so that the two principal events of the Redemption are here celebrated together. But it is held to be also the date of the sin of Adam and Eve in Paradise and of the promise of redemption which took place the same day. Thus the jubilee serves, without historical preoccupations, to gather important traditions into a sort of festive unity.

Somewhat similar is the jubilee proper to St. James of Compostella, which is celebrated only when the Saint's feast coincides with a Sunday, as if there were something astrological in this combination. And in Lyons the jubilee occurs when the feast of St. John the Baptist, the metropolitan patron, coincides with Corpus Christi. Other local examples could doubtless be cited.[10]

ECONOMIC MOTIVES

It is sometimes said, with shame or disdain, that the Roman jubilee is a money-making enterprise. It is undeniably the occasion of a flowering of profitable tourist-ventures, not merely inside Italy, but in the neighborhood states, the Holy Land, and the various countries of origin. Before having recourse to apologetics to justify this situation, it is well to recall that economic factors were the *whole* basis of the original biblical jubilee. Not merely the restoration of *lands* to their former owners, but also the release of the so-called slaves (more properly bankrupt citizens) was a means of equalizing social disproportions. Wealth was redistributed more fairly among the population, not on principles of abstract justice, but to celebrate a festival acceptable to Yahweh and in the spirit of atonement. Viewed in this light, the prosperity fostered by the Holy Year enshrines a worthy biblical tradition.

It is maintained that the motives of Boniface in proclaiming the

[10] Prélot, *Études*, LXXXI (1899), 433.

modern jubilee were four: to attract money to Rome, to reanimate fervor, to stimulate a new Crusade against the Turks, and to consolidate his position against the rival Colonnas.[11] In evaluating these motives it must be recalled that the Pope was a temporal ruler. As such he was bound to take thought for the economic welfare of his state and for his political stability in face of hostilities both at home and abroad. To mingle religious considerations with these wordly ones was no more than a logical consequence of the Pope's then unique position as a primarily religious, but also political, authority.

The statement of Ventura d'Asti that day and night two clerics stood by the altar in St. Paul's and *with rakes* gathered in an infinite quantity of coins, has provoked much comment.[12] Thurston explains that the rakes were needed because these were the coarse bulky metals thrown in freely by the poor. Donors of gold and silver would doubtless have found some more sympathetic recipient for their offerings. Stefaneschi notes that the total sum collected in that year was only about double the usual such offerings, and was used entirely for the upkeep of the Roman churches. In any case it seems more suitable to maintain a religious government by free voluntary offerings than by taxes.

Certainly it is of very great importance to a spiritual authority to avoid not merely simony but even its appearance; and in the pre-Reformation jubilees this care was perhaps not all it should have been. Certainly unfounded is the 1675 broadside cited by Thurston, "an eminent Mart or Fair, which is to be kept by his Holiness, where all forms of Indulgencies, pardons, Remissions, Relicks, Trash, and Trumperies, are to be exposed to Sale, and may be had for ready mony at any time of the day; with the usual ceremonies thereunto appertaining." But he observes, "We need not be afraid of confessing that there was something which rather

[11] Felix Rocquain, *La Cour de Rome*, II, 289 f. (in Thurston, *The Holy Year*, p. 17); similarly Luigi Tosti, *Storia di Bonifazio VIII e de suoi tempi* (Montecassino, 1846), 2/5, 66-67.

[12] Guglielmo Ventura, *Cronica d'Asti*, in Muratori, *Rerum Italicarum Scriptores*, XI, 192. *Prélot, Études*, LXXXI (1899), 445 adds: "Ventura lui-même semble bien y mettre un peu de malice; . . . il ajoute incontinent 'ut sciant christiani venturi quod praedictus Bonifacius et eius cardinales in aeternum praedictam indulgentiam omni anno centesimo venturo firmaverunt et decretum fecerunt.'"

shocked the better feelings of Catholics in the system of offerings and fees and compositions, according to a regular tariff, with which even the Jubilee Indulgence had by degrees become identified."[13]

A similar repugnance is experienced in reading Lev. 27, the next but one after the jubilee chapter, a detailed price-list of the fees to be paid by various classes of persons to be acquitted of a vow; the assessment in some cases being modified by relation to the jubilee, Lev. 27:17. In the one case as in the other we realize it is merely *good taste* which is being offended, and the *convenience* rather than the avarice of clerics which prompted such handy exchange-rate tables.

Whatever unedifying trends many have been in the Christian jubilee underwent an unceasing purification since the Reformation and especially since the release of the Papacy from the burden of providing for the political and economic welfare of the Italian people. Now ecclesiastical emoluments from the jubilee are negligible when compared either with the loyalty and enthusiasm which it generates, or with the financial profits derived by non-ecclesiastical organizations.

It is these last whose economic rehabilitation is the true parallel to that of the biblical jubilee. Rich people are going to spend their money for what they want. It is better if they spend it, even with a certain lavishness, on a pursuit which is basically religious, than on the customary frivolities. Doubtless the tourist-agencies which proximately benefit by their munificence are of all social classes the least deserving of this boon; nevertheless through them the money filters down so that the standard of living of the poorer classes too is improved.

The generosity of jubilee pilgrims to the poor whom they encounter on their way is proverbial. It fulfils the biblical spirit insofar as with the help of counsel it is proportioned to real need and not merely to the audacity of casual beggars. Finally there is a singular fitness in the fact that in our day the principal countries to benefit by the expenditures of the more wealthy are those in whose misery lurks the greatest danger of a destructive economic reform.

It is not only the rich who take advantage of the Roman jubilee, as one might have imagined before observing the apparel and

[13] Thurston, *The Holy Year*, pp. 108; 82.

lodging of thousands of the Holy Year pilgrims. In their case, economic factors of a wholly different order are brought into play.

FRATERNITY

In Lev. 25 the jubilee year, as indeed every seventh year, is said to be a kind of agricultural fallow during which regular harvesting was forbidden. From Ex. 23:11 it is clear that this measure is for the benefit of *the poor,* who have the right to the random produce of the field as their own. And the whole of Lev. 25 is concerned with the relief of the underprivileged classes: "if thy brother be poor and in difficulties at thy side, thou shalt uphold him: even a stranger or a sojourner, that he may live with thee. . . . The land is Mine, and My guests and sojourners are ye" (Lev. 25:35, 23).

The history of the Roman jubilee reveals it as primarily a jubilee of the poor. The earliest accounts speak touchingly of the throngs of pilgrims on foot, the youths who carried father or mother to Rome on their shoulders, and the hospitality shown to the weary and aged at every stage along their exhausting journey. From this hospitable impulse has grown up through the centuries an elaborate series of permanent foundations in Rome for the care of the sick and aged. Thus rose the German hostelry of Campo Santo about 1300, the German *Anima* in 1350, Saint James' Spanish hospital in 1450, and the Archconfraternity of the Holy Trinity under Philip Neri.

The jubilee was also the origin of international labor-brotherhoods of a character today unfortunately associated with far different aims. "At the Jubilee time the arch-confraternities in Rome made it a part of their duty to welcome and assist in every way the bodies of similar denomination and scope with which they were in communication in the surrounding country. The brothers of the arch-confraternity of gardeners or stonemasons would render all kind offices to provincial confraternities of gardeners and stonemasons."

In the words of an English traveler, "No pilgrim comes to Rome but he finds Rome, as Adam did Paradise, with the table covered and the bed made ready for him. Poor young girls find portions either for husbands or nunneries, according to their choice. . . .

Fools too and madmen . . . have here those that take care of them."[14]

The stratoliner concept of a jubilee with maximum protection from local squalor is not shared by pilgrims from the Continent, who arrive in tired and hungry droves and are touched by the thoughtfulness with which they are welcomed by plain people like themselves and helped to satisfy their devotion cheaply and honestly. In a sense this brotherliness among middle-class people is more significant of the radical social reform aimed at in the biblical jubilee, than is the open-handedness of the wealthier visitors. It was to avoid the stigma of *begging*, according to Philo, that Lev. 25:6 provided that the poor man should in this year regard every field as *his own*. A similar spirit animates the honest hospitality and cautious barter which enables the poor German or Frenchman to help in his own way the poor Italian while getting his chance to visit the Pope and the tombs of the Apostles.

PENANCE

The jubilee of Lev. 25:10 is proclaimed on the Day of Atonement, the Good Friday of the Old Law, when the whole people by fasting and an impressive liturgy reconciled themselves with God offended by their sins. The Atonement Day is, like the jubilee itself, perplexing because it is nowhere reflected in the biblical books written presumably after it and under its influence. However this may be, in the promulgation of the jubilee as we know it, the link with the penitential spirit was explicitly intended to serve as a basis for the hard sacrifices and renunciations which Yahweh required in the name of social justice.

The biblical jubilee was also called a "remission." In fact this term is the technical one chosen by the earliest translators to render the Hebrew word *yobel* (which moderns generally claim means "trumpet"). But another word in the Hebrew text, *deror* (Lev. 25:10), more unmistakably means release or liberation.

The Christian jubilee too stresses the spirit of atonement as the basis of all its acts of worship and charity. According to Gassner, the rite of the Atonement Day was in itself a type of the Holy Year. But this atonement takes on an entirely new and profound significance from the more spiritual meaning attached to the word

[14] Richard Lassels, *A Voyage through Italy*, II, 6 f. (in Thurston, *The Holy Year*, p. 283; compare also pp. 66; 269).

"remission," which in fact is nothing other than our ecclesiastical term "indulgence."

Indulgences as understood today have a refined theological sense, restricted to the remission of incidental punishments due to sin *even after* the guilt has been forgiven. Owing to misunderstandings that arose at a time when these indulgences were granted in unfortunately close dependence upon contributions, modern scholars are at pains to explain that *no* indulgence granted by the church ever remits the *guilt of mortal sin.*

These distinctions have their place. But in fact it seems undeniable that Boniface VIII in originating the modern jubilee understood indulgence in an ampler sense, as the remission of both guilt and temporal punishment. Explicit and accurate theological testimony is afforded by a monk writing in 1348:

> In fact there was then current among the pilgrims an opinion that this indulgence remitted at once the *culpa* and the *poena* of sins. But many theologians, especially of the mendicant orders, rejected this view. So on going to confession to a bishop-penitentiary of Rome, a doctor of theology, I consulted him on this point. Here is his answer: "The penitentiaries, to whom this question had often been put, decided to go and see the Pope at Anagni. . . . And Boniface, amazed, said to them, 'My dear sons, all these difficulties come out of the mendicant orders. Since their founding they never stop spreading various ideas against ourselves and the Roman Church. But we declare . . . that to all the faithful truly contrite and having been to confession, who have come to Rome, who are there now, and who will be there in the future, we grant indulgences and *plenam, pleniorem, et plenissimam remissionem et quantum claves possunt.*' "[15]

This narration does not contradict the modern theory of indulgences. By making *contrition and confession* a condition of the jubilee remission, Boniface forestalls the possibility of claiming that the indulgence of itself forgives sin. But it is unmistakable from the context and the indignant tone of the Pontiff that he wishes the *remission of sin* to be considered the proper effect of the jubilee considered in its totality, whatever distinct steps the theologians may choose to distinguish in the process.

[15] E. de Moreau, "Les Années Saintes," *Nouvelle revue théologique*, LXXII (1950), 226; Gilles le Muisit, Abbé de St-Martin-de-Tournai, *Chronique et Annales*, ed. Henri Lemaitre (Paris, 1906), p. 57.

Even before Boniface the Church had known the fiftieth year as the year of *remission*, understanding thereby the remission of *sins*. Since however this remission could be secured in various other ways, of which the indispensable element was always interior repentance, it is obvious that when one year is said to be more efficacious than another for the remission of sins, this can refer only to certain incidentals: either that special graces or external stimuli render this repentance easier, or that the remission of guilt is accompanied by ampler remission of temporal punishment or ampler strengthening of the supernatural faculties than was generally the case.

Historically considered, the jubilee is not a plenary indulgence in the technical sense, but the *full* remission of guilt and punishment acquired by the co-existence of special grants of the church and interior repentance of the individual.

This spirit of penitence is prominent at Rome. The vestments worn by the Holy Father at the ceremony of the Holy Door are in the color of penance (not violet, however, but red, since the Pope never vests except in white or red). The pilgrims encouraged to come on foot even in our day of cheap travel, carry a cross, at least symbolically in passing through the Holy Door for the visit of the major basilicas.

Pope Pius XII indicates that the pilgrimage to Rome is *per se* only a stage on the pilgrimage to the true focal point of our repentance, Calvary and the other holy places of Palestine.[16] Though relatively few of the pilgrims have the means to prolong their journey thus far, and though indeed to many the glimpse of Christ's living Vicar is more moving than any other souvenirs of their redemption, Jerusalem remains the *de iure* terminus of the jubilee.

Though the festivity which accompanies the influx of many colorful voyages into Rome is itself not without spiritual advantages, the Popes have at various times insisted that the Holy Year should not be an occasion of frivolity. By a decree of Clement VIII in 1600, "the theatres remained closed, the carnival and other public diversions were forbidden, and even private entertainments were but few in number; in short, it was a prolonged Lent."[17] If

[16] Encyclical on the Holy Places, April 15, 1949; Lemoine, *Vie Spirituelle*, LXXXI (1949), 184.

[17] Thurston, *The Holy Year*, p. 98.

Pius XII has not seen fit to suggest similar measures, it is doubtless as in the case of fasting-laws: the sufferings of war and poverty are still too prominent in people's lives to warrant thus restricting the sources of innocent relaxation.

But it is matter of surprise and admiration to the residents of Rome to verify how sincerely the spirit of penance is expressed in the deportment of the pilgrims. Their contentment with commonplace accommodations has been mentioned. And even those who lodge in de luxe hotels are observed to make painful sacrifices to share in the spiritual privileges of their stay in Rome. At the great gatherings when the Pope celebrates in Saint Peter's, many collapse because of the privations they had to undergo in order to be there. There is a penitence too in the docility with which pilgrims allow themselves to be steered about Rome's myriad churches and monuments, bewildered but anxious to extract the last drop of spiritual benefit from their visit. Finally there is the singlemindedness of those who after a sea-voyage of two weeks fulfil their purpose in Rome and then return uncomplainingly to the dock at Naples without ever glimpsing the treasures of art or natural beauty so near at Florence, Venice, or the Riviera.

THE HOLY DOOR

The only liturgical ceremony which is distinctive of the Holy Year and expresses its biblical origin is the opening of the Holy Door in Saint Peter's by the Pope on Christmas Eve. The central prayer of this occasion is one composed in 1500 by John Burchard, the Master of Ceremonies of Alexander VI:

> O God, who through Moses, thy servant, didst ordain for the people of Israel a fiftieth year of remission and Jubilee, graciously grant to us thy servants that we may happily begin this [hundredth] year of Jubilee instituted by thy authority, so that obtaining therein the pardon of a true indulgence and remission of all our sins, when the day of thy summons shall arrive, we may enjoy glory unspeakable and happiness without end. Through Christ our Lord. Amen.

The origin and symbolism of this Holy Door ceremony is obscure, but it seems to be connected with the *remission*. 1500 is the first year from which any record of the function survives. But Thurston insists on the authenticity of medals proving an earlier origin. According to a Spanish pilgrim in 1437, Pope Sylvester

in the fourth century granted immunity to criminals who took refuge in a certain door of the Lateran; the privilege was later abused, and so the popes ordered the door walled up except on certain special occasions. To this narrative Thurston attaches the note "legendary but ancient," adding that the *rite* was certainly prior to Alexander VI, and its symbolism had meantime become connected with the exclusion of Adam from Paradise.[18]

Other details of interest provided by Thurston include: (1) The Holy Door was like the King's Gate in the Temple of Jerusalem, described by Ezechiel 46:1; 44:2, which was never to be opened except on an occasion of special solemnity. (2) Burchard seemed to believe honestly that the Holy Door existed before his time. Upon discovering that its presumed setting was a solid wall (at St. Peter's) or unknown (at St. Paul's), he kept a sly silence "quia sola fides salvat rusticum": an innuendo which can scarcely escape the castigation of historians. Nevertheless he noted down faithfully all these perplexities, which he would scarcely have done if the affair was a fraudulent invention of his own. (3) The closing of the church door was a very ancient ceremony to represent the exclusion of sinners from the body of the faithful, and its opening, their readmission. Also in baptism, churching, and especially the dedication of a church, passing through the door forms part of the liturgical ceremony. A similar episode opens the impressive Easter midnight liturgy of the Russian rite. (4) The famed indulgence of Portiuncula in Assisi had to be gained by passing through a door which was kept closed until a given moment while great crowds gathered.

The date chosen for the solemn opening of the Holy Door coincides neither with the liturgical nor with the Gregorian New Year. It coheres with the intention of Boniface VIII to celebrate the jubilee as a *centenary* of the (then presumed) birth of Christ. For this reason he ordered that the celebration was to be from Christmas to Christmas.[19]

"Those who have paid most attention to the ritual practices of

[18] Thurston, *Catholic Encyclopaedia*, VIII, 533 (citing Pedro Tafur, *Andanças é Viajes*, 1437, p. 37); J. Burchardi Diarium, ed. L. Thuasne (Paris, 1885), III, xxxi.

[19] Monachus (in Bastien, *Tractatus de Jubilaeo*, p. 9): "Hic legalis iubilaeus typicus erat, et verum iubilaeum, qui in adventu Christi sumpsit initium, figurabat. [Clangor tubae. . . .] Et quia Christus in ortu suo secundum communem cursum humanae naturae fari non poterat, ideo in Jubilaeo

early ages will probably be the most ready to allow that, while few ceremonies have ever been devised with any conscious intention of symbolizing mystical truth, there has been a very remarkable 'survival of the fittest,' allowing some to fall into desuetude and retaining others which appeal more forcibly to the devotional feeling of the faithful."[20] Of the Holy Door it may be said that its symbolism, though not biblical, represents the adaptation of the biblical *remission* to the penitential practice of the early Church.

THE PROCLAMATION

The biblical jubilee was solemnly proclaimed by sound of trumpet in the seventh month. Indeed, some interpret the apparent testimony of the biblical and historical evidence to mean that the social reforms embodied in the jubilee never got beyond the stage of proclamation.

The proclamation of the Christian jubilee is also a solemn tradition. It was Gregory XIII in 1574 who first proclaimed the jubilee on Ascension Thursday, "just as the Jubilee instituted by Moses according to God's order was published before the seventh month to the sound of trumpets." Whether the anonymous English author of this remark based himself on an ecclesiastical tradition or not, he nevertheless brings out a singular coincidence. In the Bible the jubilee is proclaimed in the seventh month of the liturgical calendar, but at the beginning of the civil year. That the Christian jubilee year should be proclaimed in the seventh month *before* its inception is just the kind of Scriptural accommodation which at a certain epoch appealed strongly to liturgical devotion.

Also plausible as accounting for the choice of Ascension Day for this proclamation is the even more fortuitous coincidence of the Vulgate expression, "Ascendit Deus in jubilo, et Dominus in voce tubae" (Ps. 46:6). Though the Mass and the grace at meals contain the older Latin version *in jubilatione*, the words *Ascendit Deus in jubilo* are found on a coin struck in honor of the jubilee of 1525.

As for the trumpets, it is recorded that the formal proclamation by heralds in 1499 (but on December 22) was preceded and fol-

---

[sc. Nativitate] isto clangentes praemisit [angelos canentes Gloria in Excelsis Deo]."

[20] Thurston, *The Holy Year*, p. 49.

lowed by a blast of trumpets, in conscious imitation of the prescriptions for the Israelite jubilee. Trumpets are visible on the medal of Clement VIII struck for Ascension Day, 1599. It is doubtless in echo of these peals that during three days (or less, in our more sensitive times) all the bells of Rome were ordered rung as for a festival.

In connection with these jubilee medals, we may mention also a celebrated one by Benvenuto Cellini in 1550. The scene is Num. 20:11 where Moses strikes water from the rock. Quaintly, this medal was merely an adaptation of the one designed for the dedication of the Orvieto aqueduct in 1534. But already in the jubilee bull of 1343 the Pontiff declared himself moved by the "prayers of the people of Rome, who by special and solemn embassies humbly supplicate us, as in the case of Moses and Aaron of old, in the name of all the faithful, saying, 'O Lord, open to them thy treasure, the fountain of living water.'"

This symbolism is in fact more profound and instructive than the regrettable "snatching at phrases" which underlies the seventh month and Ascension *in jubilo* echoes. The jubilee is a year of *grace,* which is compared in both Old and New Testaments to a fountain. The comparison is much more striking in its background of the arid deserts of Sinai or Judaea, where an unexpectedly-discovered fountain rivets the attention with a fascination which all the glitter of Times Square could scarcely rival. Moreover it is *Moses* who struck the fountain from the rock. The jubilee law is a part of the Mosaic legislation. Whether it be in the strictest sense a formulation of the early legislator, or an adaptation of a later interpreter, the lesson is the same. The great biblical revelation of justice and charity, crystallized in the Decalogue and developed through the Torah, is a fountainhead through which it has pleased God to channel even such a distinctively Christian grace as that of the jubilee.

FESTIVITY

The festive homecoming character of the jubilee is suggested in Monsignor Knox's rendition. "It is the year of jubilee, in which every man comes into his own lands again, and is restored to his old home." In Lev. 25 is delineated the basis of a truly popular and civic merrymaking: unselfish co-operative effort for the remedying of social disorders.

It must not be thought that the biblical jubilee unites the conflicting emotions of gaiety and repentance in the sense that the gaiety is all for the poor who get their property and freedom back, and the grief is all for the rich who are thereby despoiled of their property. The holiday happiness of the rich consists in the consciousness that the whole economy, therefore also their own eventual prosperity, is bettered by their magnanimous act of brotherhood and piety. The poor are aware that this restoration is for them a "second chance," which implies that they have somehow failed in the first; and since in that failure personal responsibility and guilt played a more or less significant part, their rejoicing is tempered by repentance.

The release of slaves is no longer a social need. But the Vatican undertook to realize the spirit of the jubilee year by inducing Christian governments to release *prisoners* whose crimes were against a political situation now past, or whose reform has been sufficiently guaranteed. As a gesture, this release of prisoners practised in parts of Italy and Germany was symbolic of a jubilee rebuilding of the social order.

Meanwhile the *redistribution of property* remains the gravest problem of the day. Rome could not make its position on this subject more clear and timely than has already been done by the social encyclicals. At a moment when theoretical or practical socialism forms the basis of bitter political struggles in most nations, a specific proposal of redistribution from the supreme religious authority would doubtless be misinterpreted as a partisan political move. But it would surely be desirable to see some significant gesture in this direction incorporated into the framework of the Holy Year. "Thou shalt sanctify the fiftieth year, and shalt proclaim release to all the inhabitants of thy land [i.e. restitution of amassed properties to their original small holders]: for it is the year of jubilee. . . . Do not oppress your fellow-citizens; do My precepts and keep My judgments, that you may dwell in the land without fear . . . for the land is Mine, and you are living on it as My guests" (Lev. 25:10, 17-18, 23). At least the expenditures and alms of the pilgrims tend in a small way to realize the sharing of wealth which the jubilee inculcates.

Indispensable as this social reform is, it will remain in the Christian scheme always subordinate to the *spiritual* rehabilitation of the jubilee. The slave is he who is released from the debt of sin

and returns from his wretched husks to his father's house. And the homecoming is the visit to Rome, center of Christianity and home of every Christian as such. Not all can go to Rome, of course; but every region and community accompanies in spirit the relative or friend whom it considers as its representative there.

The concourse in the Eternal City in 1950 was not record-breaking. The Iron Curtain and various silver curtains held down the numbers. Official sources estimated the bursting Good Friday crowd at no more than 100,000 *forestieri,* whereas in 1575 and other years historians recorded that there were not fewer on any one day of the year than that number.[21] In the art of exaggeration it is scarcely probable that modern journalists yield the palm to their predecessors; but they are held down by accurately kept statistics and the impression created by smoothly handled traffic in our day. Already in Dante's time the trick of one-way traffic had been learned for the principal bridge leading to the Vatican in the jubilee year; but when this and similar structures collapsed, resulting in hundreds of casualties, free rein was given to estimates. In any case, in 1950 the squares and streets of the city seemed to the casual observer to be swollen double by the hordes of intent pilgrims in Easter week.

The seriousness of the visitors has already been demonstrated. No less obvious was their festive elation. It is difficult to describe the engulfing enthusiasm one experiences at seeing the Holy Father surrounded by the acclamations of Christians of every tongue. The basilicas of Rome are perhaps less fascinating to the uninitiated, especially to those whose ultimate scorn is for what is old and dirty, and who regard a church as a place for silence and prayer. But the catacombs and the Colosseum have a historic aliveness. And just the consciousness of living so near the Holy Father makes the brief days in Rome unflaggingly exhilarating.

THE ETERNAL JUBILEE

Yet Rome is not the term of our pilgrimage; and even Jerusalem points to something beyond itself, the true City of God. Our homecoming there is the genuine release, of which the slave's emancipation and the debtor's rehabilitation are only figures.

[21] Giovanni Villani, *Cronaca,* in Muratori, *Rerum Italicarum Scriptores,* XIII, 367; Ventura, Cronica d'Asti, *ibid.,* XI, 191.

An able French Dominican has claimed that the jubilee was never a socio-economic law or practise at all, but merely a symbolic vesture in which was clothed a *prophecy* of eternal life.[22] Though his objections to the social interpretation are not unanswerable, he merits hearty agreement in pointing out the *typical* aspect of the jubilee. The final word of Lev. 25 bases the economic release on a sense of gratitude for the release from Egypt. But this in turn was a *type* of our release by Christ. And it may well have been the liberation of Lev. 25:10, as echoed in Isaias 61:1, which our Lord applies to himself in the synagogue of Nazareth (Luke 4:18), and which Paul calls "the acceptable day of salvation" (II Cor. 6:2).

Utilizing number-allegories worthy of a Third Nocturne, Lemoine shows that the jubilee is a symbol of eternity: seven being the perfect number, its square signified the totality of time; but 50, being one more than the totality of time, signified eternity, the "new earth" of Apoc. 10:7; 21:5, the "restitution of all things" of Acts 3:21. Even those who do not share his zest for mystical numbers, or his interpretation of the "fiftieth" year, are forced to similar conclusions from other details of the jubilee law. When the released slaves resumed their former place as free citizens in the community, and the land-ownership was all equally divided once again among the families, Israel was to find itself in exactly that condition of primitive freshness which obtained at the first moment of the entry into Canaan: a clean slate, a fresh start, a deal both new and fair.

Such an economic reform can in its fulness never be legislated. With good will it can be attempted, but it can never be carried through where human frailties persist. And in fact there is no record that the Israelite jubilee ever was reduced to practise in the mechanical and universal way in which it has been generally interpreted. Observed it doubtless was, but in a more limited and practicable way. As such, it served the Israelites as a token of that real rehabilitation which awaited them in the Messianic redemption, the opening of the gate of heaven and of eternal life.

Thus too the Papal decrees have tended more and more to focus on this aspect. More than the visit of the holy places, more than the release of moral burdens, the purpose of the jubilee is a thorough revitalization of the spiritual life. Thus the Holy Year forms

[22] Lemoine, *Vie Spirituelle*, LXXXI (1949), 287.

some renewed beginning of that supernatural existence which continues when mortgages and taxes and burdens of every sort are no more, when no man oppresses his brother, but every one turns in jubilation to his true home.

ROBERT NORTH, S.J.

Rome

THE PRIEST AS THE DISPENSER OF GOD'S GIFTS

On Mount Calvary there was opened up the Redeemer's heart, from which there gushed forth His sacred blood that has flowed like a swift stream over the course of the centuries to purify the consciences of men, to expiate for their sins, and to impart to them the treasures of salvation.

The priests are destined for the carrying out of this sublime ministry. Not only do they mediate and communicate Christ's life and grace to the members of His Mystical Body, but they also labor towards the increase of that same Mystical Body, since they must continually bring new children to the Church, educate them, develop them, and rule them. As "dispensers of the mysteries of God," they should serve Jesus Christ in perfect charity and should expend all their forces for the salvation of their brethren. They are the apostles of light: therefore they should enlighten the world with the teaching of the Gospel. They must themselves be strong in the faith so that they may communicate it to others. They must follow the example and the teaching of the divine Teacher so as to bring others to Him. They are the apostles of grace and of forgiveness. They ought therefore to consecrate themselves entirely to the salvation of men. They must draw men to the altar of God, where they may be nourished with the bread of heavenly life.

Pope Pius XII, in his exhortation *Menti nostrae*, issued Sept. 23, 1950.

REMINISCENCES OF MONEY REFORM

This article had better begin with the explanation that it was written by request: not by request of the editor, but by request of the writer of it. It is about a book, namely Dr. John F. Cronin's recently published text-book of Catholic sociology, *Catholic Social Principles;* and the main reason I wanted to write about it is because in one chapter it mentions my name and attributes to me some opinions which I cannot recognize as mine.

Maybe it does not matter all that much; still, Dr. Cronin's book is intended to be (and one would think has every prospect of being) a permanent work of reference; and since my name *is* there I should feel happier if the information or impression supplied with it could reach a higher degree of accuracy. But of that later. My first duty is to express my respectful admiration for the book as a whole.

Admiration is the just word no doubt: one hardly expects to enjoy a reference-book, and Dr. Cronin's eight hundred well-packed pages may not attract many general readers, and may seem indeed rather formidable even for a college text-book. In England we never seem to get books on such a scale nowadays, though the Webbs, that unique team of two, used to write them. Anyhow, here is Dr. Cronin, after eight years of preparation and six years of teaching his material at The Catholic University of America, fully master of his innumerable facts (with one little exception!) marshalling them with order and clarity, giving his conclusions with undeviating moderation and impartiality, and expressing himself always in a straightforward objective impersonal style that the reader has every reason to be grateful for in a book of this kind.

The term "Catholic social principles" is widened by some writers to include such topics as The Family, International Law, Education, and so forth; but our author keeps strictly to the political and economic aspects and the Church's attitude thereto.

In Catholic books of this kind I usually turn to the index to find out if it has anything to say on the function of Money and Credit, a topic mostly neglected. Dr. Cronin has not much of his own to say about it, but what he does say is well said. Credit control is vitally needed, he says on p. 698. Inflation and deflation are too

important to rest in private hands. A proper Credit policy should be "correlated with suitable means to stimulate investment, to secure a sound distribution of income" (and of property too, let us hope), "to provide a tax-system which meets the needs of the common good, to insure a right relationship in matters of wages and prices, to even out the peaks and troughs in the purchase of durable goods, and generally to co-ordinate the activities of many economic groups for the welfare of all." Dr. Cronin believes that "a national economic council, broadly representative of all parties concerned, might achieve this." All this is excellent, and I am not sure what he means when he adds that "it will not be secured by monetary reform alone"; what he has just described *is* monetary reform.

This passage occurs only incidentally, in a chapter on "Specialized Approaches by Catholics," and it was here that I encountered the astonishing sight of my own name. Further investigation revealed that I was described as a sort of leader of a group of Catholic "extremists" (only one other priest is actually named, and I can leave him to answer for himself) in monetary reform. "Fr. Drinkwater and others" (the reader is given to understand) have succumbed to "frenzied excitement" about the facts of credit-creation, represent the existing money-system as a "gigantic conspiracy," a "deep plot" on the part of the bankers, advocate "creating money haphazardly" as a business stimulant, and regard this kind of hay-wire money-reform as the one panacea for all social evils.

Now it is fifteen years more or less since I published three little books on this subject; they made no claim to speak about America, and the England they were concerned with has vanished as completely as the Ice Age. Hence my astonishment on finding myself seemingly regarded in Washington, D. C., as a contemporary firebrand preaching a crazy crusade against the poor bankers. The Bank of England has been legally nationalized for several years now, and if the full fruits of credit-control have not yet been gathered (in the financing of housing, for instance) it is the fault of the government and of the nation itself; common-sense about the function of money is still needed, but there now exists a common-sense non-party organisation (The Economic Reform Club, it is called: 32 Queens Avenue, London, N. 10) to keep this need before the eyes of the community, and amateur breakers of the ice can rest from their labours.

It is unlucky for me that the only book of mine that Dr. Cronin seems to have come across (anyhow the only one he mentions and quotes) is the earliest, *Money and Social Justice,* which is little more than a topical pamphlet and makes no attempt (as a later one called *Seven Addresses* did) to put money-reform in its general context of the rest of Catholic social teaching. Its language about Britain's treatment of the unemployed (then three million and more, and suffering under a cruel family "means test," imposed in the name of national economy) was violent enough, and it put the responsibility where it certainly belonged: that is on the Treasury, and the Treasury's "adviser," the Bank of England.

No doubt it was the strong language about the unemployed, not only in this book but in many other articles of mine (all the Catholic newspapers used to print them, I remember gratefully) which cause Dr. Cronin to label me as an "extremist." All I can say is that I have never regretted it, and I hope I would do the same again in similar circumstances. I have no objection to being called an "extremist" of that kind, but Dr. Cronin is in error when he thinks that my money-reform doctrine was extreme too: it was very moderate and ordinary, essentially the same as his own just quoted, though it sounded rather novel to British ears at that moment.

A careless reader (but surely not Dr. Cronin!) might also have been misled because once in this book I used the term "social credit" as meaning the communal control of credit. In those early nineteen-thirties the term had not yet been monopolized by the Douglas organization; the Douglasites already existed and were carrying on a perfectly valid criticism of the credit-creation and national-debt racket, while their positive proposals were still vague and fluid enough to allow us others to entertain hopes of convincing the Douglasites of their inflationary tendency. Inside the little money-reform movement, I was always writing letters to the Douglasite periodicals trying to show them the fallacies underlying their practical proposals; but, alas, they were stronger on organization and propaganda than on using their minds; in those days you couldn't even get them to see that money has to be retired or recalled somehow to its source, or that there is any difference between "goods" like food, and "goods" like radio-sets; they were hopelessly factory-minded. By about 1935 it was clear that no co-operation with them was possible, and that they were not open

to argument. Thence forward I was careful not to use the term "social credit" (excellent as it was in itself), or such terms as "consumer credit" or "national dividend" which I had occasionally used with common-sense meanings, but which became unserviceable when they had become finally associated with the assiduous Douglasite propaganda. In the earlier days the English Douglasites had asked and obtained my permission to reprint in pamphlet form a sermon on *Quadragesimo anno,* without adding any commentary of their own; they observed this proviso loyally, but printed some advertisements of their books on the wrapper; from which some hasty people may possibly have drawn a mistaken conclusion about my views, though I never heard that anybody actually did.

This is already too much about me, but in order to set myself right with Dr. Cronin's readers, I will just set down a few formal denials of the impressions which they might gather from pages 692-99 of his book.

First, about that "gigantic conspiracy theory," which is the matter of his chief complaint and concerning which he darkly hints at "certain psychological elements" involved. Well, let me say that I never represented the financial system, or the cheque and overdraft system, as a gigantic conspiracy or secret plot of bankers or anybody else. Nor have I ever had any truck with "protocols of the Elders of Zion" and rubbish of that kind, and I have certainly never come within a million miles of anti-semitic tendencies. The sentence quoted by Dr. Cronin on p. 694 of his book refers not to the banking system but to the press-boycott of the subject which certainly did exist in England at the time.

Whoever may have advocated the "conspiracy theory," I never did. On the other hand, it is a fact that the financial leaders of London were a small compact group with a strong tradition dating back two or three centuries, and they were certainly aware of their power and what they were doing with it, though probably little aware of the consequences in human suffering: no doubt they meant to act for the nation's good which they tended to identify with the prosperity of the City of London. When one considers such episodes as the financing of the war-loans of the first world war, or the re-imposing of the gold standard, one might fairly use the word "conspiracy" (not that I ever used it at all) as a figure of speech, but there was nothing secret about such doings—it was

simply that few people noticed what was being done and what the consequences would be. Crude and melodramatic as the "conspiracy theory" may be, it would be nearer to the facts of those days than the plentiful buckets of complacent whitewash which Dr. Cronin throws all over the financial scene past and present.

As for other points mentioned by Dr. Cronin: I have never blamed anything special on the commercial banks; on the contrary, I have said they were the most useful and the least responsible for financial misdoings. I have never made any reckless statements about credit-creation, or similar topics: in all my journalistic excursions and controversies, *nobody* was ever able to catch me out in any inaccuracy about financial matters: not that I had any specialist knowledge about them, but simply because I was an ordinarily careful writer. I have never condemned State borrowing of real money, but only those "national debts" of fountain-pen money, carrying vast annual sums of interest, when the money could just as easily have been created by the State itself. I have never put forward money reform as a panacea for all social ills; I simply said that the financial system necessarily affected everything for better or worse. I never advocated reckless inflationary measures; I simply urged some measures of plain social justice to the dispossessed, most of which have since been enacted by the governments of Mr. Churchill or Mr. Atlee.

Dr. Cronin also suggests that "Fr. Drinkwater and others" misinterpreted the famous passage in *Quadragesimo anno* about those who rule the lending of money and so control the life-blood of the economic body. He suggests that Pius XI meant the insurance companies, not the banks. I have heard this before, but it always strikes me as plain nonsense. Pius XI used language which could only have meant banks (not the commercial banks as such, but the central and private banks and their instruments). He is not here to tell us what he meant, but while he was living he raised no objection to the natural interpretation which money reformers put on his words.

Well, that's that. I suppose all these misunderstandings are just my own fault, for having mixed myself up with such matters at all. The active interest I took in money reform was entirely because of the fate of the unemployed in the early thirties. Since then we have had a sort of peaceful revolution in Britain, with full employment and a "welfare state." The Bank of England has been na-

tionalized and the Exchequer has invented ways (Treasury Deposit receipts and so forth) of getting money created for some of its own needs at very low interest. But there is too much unnecessary Government spending and consequently very heavy taxation; yet enterprises of questionable social value—commercialized gambling and entertainment, etc.—seem to have no difficulty in finding private investors or other financial backing. Meanwhile, long-term community projects such as housing are still financed by loans (from the State to local authorities) carrying interest up to 3 per cent or so, which seems to money reformers an unjustifiable burden. Altogether, in spite of the British Revolution, there still appears to be plenty of room for the kind of financial-co-ordination-for-the-general-good that is recommended in Dr. Cronin's far-from-extremist pages.

Let me end up with another appreciative word for Dr. Cronin's monumental book. You might fairly say that it provides the U.S.A. with a clear and sober long-term programme to aim at during the next lifetime, if democracies can look so far ahead. The book will surely find its way into every library, where I hope it will introduce many readers to Catholic social principles, though naturally I hope the said readers will not reach pages 692-99.

Meanwhile if anybody wants an even more monumental book on the same subject, a thousand-page volume which covers all Dr. Cronin's ground and a good deal more, including a much fuller treatment of all questions concerning finance-capital and central banking, let me recommend *Social Ethics: Natural Law in the Modern World*, by Professor J. Messner, of Vienna (B. Herder Book Co.). In one respect however, Dr. Cronin's book is more thorough-going than Dr. Messner's, and that is in his references to the social encyclicals. These are claimed as the inspiration and source of Dr. Cronin's book, and he quotes them all, page on page, at the beginning of every chapter; not only the encyclicals, but also many lesser speeches or letters from recent Popes, which have scarcely been available in English before. For this papal documentation alone, the Catholic student has plenty of reason to be grateful to Dr. Cronin and his book.

F. H. DRINKWATER

Dudley, Worcester
England

DOGMA AND INTELLECTUAL FREEDOM

Not a little of the confusion which reigns in modern minds may be traced to the emotionally-overtoned word "freedom" and an extension of the word to mean a "license" which brooks no restraint from any source outside the individual himself. Especially is this true in respect to intellectual freedom which we hope to clarify here. It is all but impossible to read much of modern works in philosophy, education, science and sociology without carrying away the impression that anything called dogma or authority in matters of the mind is inimical to man's rational dignity, a hindrance in his search for truth. To what an extent the cry for intellectual freedom can become a flight from reason, a stultifying slogan, is seen when we find men saying that even definitions are to be shunned on the grounds that they limit freedom of thought. Do not the frowners on definitions realize that they themselves are thus trying to *define* an opponent of freedom of thought? At times, especially when the advocates of freedom of thought are people whose own thought is dictated by the Master Mind of Moscow, we are led to suspect that they are deliberately seeking to avoid definition of terms in order to generate confusion in the minds of others or to fix upon their opponents opprobrious epithets.

Far be it from us, however, to maintain that all proponents of so-called intellectual freedom are of the Muscovite mind. We merely wish to show how the phrase "intellectual freedom" or "freedom of thought" can become a catchword and why there is need of a proper definition of it.

FREEDOM—LEGITIMATE AND ILLEGITIMATE

There are not a few who tell us that the Catholic in accepting the Bible and the dogma of his Church does violence to his intellect —surrenders his intellectual freedom—stupifies his own mind in accepting the word of his Church on matters which are above human comprehension.

To reply to such statements we must have a right understanding, first of all, of what liberty is and, secondly, of what is meant by liberty or freedom of thought. Liberty, in general, is understood as immunity from a bond or hindrance, especially from such a bond

as would impede the operation of some natural power. For example, one whose feet are tied together cannot exercise his power of walking; one whose eyes are blind-folded cannot exercise his power of sight. Freedom of thought then would mean a freedom of the intellect from hindrances or bonds, which would impede it in thinking. Now no prudent person demands a freedom of immunity from the bonds of truth. From these no human intellect can be free. For example, I am not free to deny that snow appears to the normal eye to be white; that sugar has a sweet taste; that Buffalo is situated in New York State; that V-J Day brought a cessation of armed conflict between the United States and Japan. Obviously then my intellect is bound by the truth and so there *can* be legitimate bonds or limits which are proper to my intellect, even as certain restraints are proper to my speech and writing. No rational person considers penalties and laws against libel as undue restraints upon his freedom of speech or upon freedom of the press. A demand for freedom of thought then can involve only *undue* or *unbecoming* restraints, a fact—and this is to be well noted—which even the fervent defenders of intellectual freedom freely admit.

The question therefore arises as to which restraints are *legitimate* and which are not. To answer it we must turn to the function of the intellect in a way similar to that in which we turn to the purpose of law to determine whether a law passed or to be passed by the legislature imposes *undue* restraints upon the citizens. Obviously it is the purpose of the legislators to provide for the common good and to pass laws which may be necessary to secure that good. If a law puts unbecoming or undue restraints upon the liberty of its citizens, surely it is not serving the *common* good and hence should not be passed, or if already passed, should be repealed. This is what we observed in regard to the 18th Amendment and the Volstead Act, which placed an undue restraint upon man's freedom of drinking what he pleases. Or let us take an example from the physical world about us, realizing, of course, that the parallel cannot be perfect because the lower beings in this world do not possess that liberty which man does—what of the man who prunes the little shoots and suckers from his apple tree? Such restraint of unlimited growth is helpful to the sound growth of the tree in a way analogous to that in which laws against libel and defamation of character are conducive to the good of the individual citizens who have a right to their good name. Or let us take the human eye

as an example. Its function is to perceive colored objects. Now I may put a restraint upon that function by wearing dark glasses when driving a car or when lounging on the beach on a sunny day, lest my eyes suffer from the glare of the sun. Obviously I am not imposing any *undue* or *unbecoming* restraint upon my eyes. In the end I am able to see better than if I had not used such a restraint.

FREEDOM OF THOUGHT DEFINED

Let us apply what we have been saying to our intellect and its function. As our sense of sight tends to perceive colored objects, so our intellect tends to *know truth*. Its natural bent is the acquisition of truth—a fact which the modern advocate of freedom of thought, implicitly at least, admits; as we shall see. Hence we can define intellectual freedom or the demand for such freedom as a *demand that external restraints or bonds should not be imposed on the intellect, which impede it in its acquisition and possession of truth and consequently* (1) *that one should not be forced to admit as true something of whose truth his intellect cannot be convinced;* (2) *that one should not be hindered from scrutinizing truths which he can and ought to know;* (3) *that one be not obstructed in holding a truth clearly known.* Such liberty is due to man's intellect from its very nature and this is the type of intellectual freedom which we defend.

INTELLECTUAL FREEDOM RECONCILABLE WITH FAITH

To such liberty as we have just described is not opposed the obligation of faith, as professed by those who believe in the Catholic Church and its teachings. In support of this statement we can offer proof from (1) the character of the obligation of faith; and (2) from the nature of the human intellect.

(1) Divine faith, as described in the Bible and in the traditional teaching of the Church, is a firm assent of the intellect to truth on account of the authority of God revealing. The intellect firmly assents to a truth and the firmness of its assent is due to the fact that *God* has said that a certain thing is so. The obligation of faith therefore demands that *after* anyone has known for *certain* that God has spoken, he should embrace, with a firm assent, the revealed doctrine as true. This is not the place to investigate whether and how the believer can acquire certitude concerning divine revel-

ation. This is done at great length in a number of easily available books on apologetics. Suffice it to note that one who would deny *a priori* the possibility of revelation, or man's ability to recognize it, is tantamount to an atheist, since he would deny to God omnipotence. That all defenders of intellectual freedom are not atheists we freely admit. However, how can one who admits God's existence as the Creator of man and the world logically deny that such a God can communicate with His creature? Cannot the creature man communicate with his fellow men, impart truth to them, give them commands? Why cannot the Creator do in an eminent way what His creature can do? And if the Creator speaks to the creature is it not obvious that the creature has an obligation to accept such *truth* as may be revealed to him by an All-Truthful God? That an obligation to accept this truth is not an undue restraint upon one's intellectual freedom is equally clear.

(2) The human intellect, on its part, is destined for truth. Its function is to seek and acquire truth. If not, we are faced with the alternative of universal scepticism, which even those reject who advocate intellectual freedom from dogma. Why? Because they advocate such freedom *on the grounds of seeking truth*. They are supposing that truth is attainable by the human mind, which is an attitude quite the opposite of the sceptic who despairs of the mind's ability to know truth. Since the aim of the intellect is therefore the acquisition of truth, it (the intellect) has no right other than to demand that it should not be prevented from seeking and holding those truths which it can or ought to know. Obviously the obligation of faith in the word of a truthful God is not opposed to, but rather in accord with, the rights and true freedom of the mind. The revelation which I am bound to accept only opens my mind to certain truth, with which no other truth can ever conflict. By heeding the obligation of accepting such truth, the mind is indeed subjected to authority, but to an infallible and divine authority, to which every created mind should be subject. The intellect is restrained, but by truth; freedom is restricted—but not the freedom to find truth, but rather the "freedom" to embrace error. This restriction is akin to that which one science experiences from another, e.g., physics and chemistry from mathematics; medicine from chemistry and physics.

BELIEF ON AUTHORITY NATURAL TO MAN

If it is in accord with human nature to place faith in the words of men, can it be doing violence to man's nature to believe the word of God? In how many cases do we not find need of human faith? The child believes his parents; the pupil, the master; the judge, the witnesses; the ruler, his counsellors. Without faith, life and advancement would be impossible. Furthermore, the human mind, in knowing those things which are objects of revelation, labors under the handicap of a serious weakness and darkness. Witness the confusion of opinions in the history of philosophy on the part of those who have not accepted revelation. Hence man ought to congratulate himself that by divine revelation he is snatched from error, freed from doubts and elevated to a knowledge of the highest truths. It may be that what revelation tells him he cannot fully understand—it may be a mystery—but that does not make it less true. The fact that what is revealed is *beyond* the scope of his natural intellect, does not make it a *contradiction.* A learned scientist, revealing to us things about atomic energy which otherwise we never should have known and which even now we do not understand, is not thereby asking us to accept something which is repugnant, absurd or contradictory. It is well to recall that our minds are finite. Hence it can quite well be that there are truths which they could not know, especially about One Who is Infinite, unless the Infinite Being Himself told us.

HOW FREE THE FREE-THINKER?

One who would demand freedom of thought from *all* external authority, whether it be State, Church or tradition, is very likely to end in becoming a victim to his own self-conceit and emotions. He would resemble a child refusing to listen to the wise counselling of his elders. His judgments are likely to be ruled not by reason but by prejudice whereas if there is anything which the advocate of freedom of thought proclaims it is the supremacy of reason. How can we account for this paradox? The answer lies in the fact that man is a being made up not only of mind or reason but also of emotions and passions which tend to influence his intellectual judgments, especially when clear evidence does not force the intellect to give its assent. True it is that in matters which can come under observation, such as established scientific truth, there

is not that insistent clamor for freedom which we find in the realms of religion, ethics, and philosophy. In these latter the truths discussed are not capable of proof by experimental observation and it is in regard to them that the mind is more liable to go astray. Where there is lack of evidence, the mind, naturally ill at ease in a state of doubt and uncertainty, will tend to make a judgment when it should not. The result? Man makes a judgment, based not on reason, but on whim, fancy, emotion. If his emotions are not themselves kept in control by reason, he will most likely end by judging to be true that which really is false. Is not a judgment made under the influence of feelings what we call a prejudice—a pre-judgment?

To illustrate the foregoing, let us take a few samples of controversial subjects in our contemporary world, e.g., euthanasia, birth control, divorce. Considering man's bent to follow the easier way out of a difficult situation, what more natural than to find many who hold the above-mentioned practices as licit? By scrutiny with microscope, telescope, or test tube, I cannot prove that any one of them is morally good or bad. Truly, knowing something of human nature and its weaknesses from the pages of the past, I may be able to foresee some of their very likely effects. But I cannot see such effects, especially if they be not pleasant to contemplate, unless I *wish* to read the future in the pages of the past. I may not *wish* to take the time to do such reading, I do not *want* to find out that the easier course is not the better course but an evil one. The net result is *wishful* thinking, which is calculated to be merely an escape from thought, false freedom of thinking, a flight from reason, a turning away from that search for truth, which many of the advocates of freedom of thought profess to value above all else! In brief, it comes down to a freedom to err. How paradoxical that in an age when so many men are so vocal in their demand for the autonomy of the human mind that they should be most active in prostituting that mind to the sway of the irrational—and all under the guise of the search for truth! As Ross Hoffman has pointed out in *The Will to Freedom*, "In practice the policy of liberalism in this matter of intellectual liberty has actually been to equate the claims of falsehood and truth, ignorance and knowledge, stupidity and wisdom."

Such is his nature that man feels alone and somewhat helpless without some authority to lean upon. In rejecting visible authority,

he all too often becomes the unknowing slave of an invisible authority such as the *Zeitgeist* or public opinion. May not the fad for polls of one kind or another and the eagerness with which people listen to radio's ponderous, yet popular, prophets be taken as indication of a mental servility? And may not such an invisible authority be all the more insidious in that many subscribe to it without really knowing why they do so?

FAITH NOT IRRATIONAL

In thus closing our ears to the cry of so many vociferous champions of so-called intellectual freedom we claim to be the staunchest guardians of true freedom of the mind. Ours is not a blind acceptance of an authority, whose right to speak we have not first examined. Ours it is to examine first the claims of that authority which we accept, even as we examine the claims of our physician, our lawyer, or our investment broker to make sure that they are qualified in their particular fields. In rejecting the exaggerated freedom demanded by many we by no means give up the liberty to examine rationally and rigorously the presuppositions of faith in order to secure evidence of God's revelation. Neither does the believer surrender the liberty to explore the truths revealed in order to clarify in some measure their hidden meaning. Once, however, we have made sure that we are listening to God's word, then we shall not risk the loss of this pearl of great price. Because we love the truth, we shall, and *reasonably* so, be wary of any doctrine which would deprive us of it.

IS THE BELIEVER NARROW-MINDED?

Some there are who would describe such an attitude as narrow-minded or opposed to that openness of mind which should characterize a searcher for truth. To this we can give the simple retort that the one who makes such a complaint is himself guilty of a closed mind, a mind closed to the word of God. At the root of all intellectual liberalism is a blindness to the imperfections and limitations of the human mind. Such liberalism would make the human mind equal to the mind of God in making it capable of finding the answers to *all* questions and of discovering for itself *all* truth. It is especially because the human intellect is finite, that divine authority may communicate truths which completely transcend the capacity of every finite mind—the secrets of the inner life of God. To

close one's mind to this authority is to reject the greatest good that God could give to man. To accept it is not intellectual bondage but a share in the freedom of the Divine Intellect.

Let us, then, keep open minds in things in which there is not yet certitude; but let us keep them open only to close them on something solid, after the fashion, to use Chesterton's simile, in which we open our mouths to close them on solid food. For how many moderns has not the slogan of "openmindedness" been the opiate which has drugged them into "emptymindedness"; into a state where they no longer have any fixed principles to guide them through the maze of life in a troubled world? Their minds were open but their openness resembled that of a sieve whose meshes were so broad that nothing remained of what was poured into it.

Many too have boasted of their broadmindedness but, like the pie crust rolled too broad by the cook, their minds have lost all depth, become brittle, almost cracked; and in some cases, have cracked. Is it any wonder that our psychiatrists have been deluged by patients suffering from neuroses resulting from lack of a rational view on the meaning of life?

SUMMARY

The main points of our argument we might gather together thus:

(1) A demand for freedom of thought demands only that the intellect be not hindered by illegitimate bonds in its search for truth.

(2) A belief in God's revelation is not such an illegitimate bond because it rather aids the intellect in finding truth and often opens to it truths which otherwise it would not know. Man's intellect is limited in its capacity; he is beset by prejudices, passions, and emotions, which entice him to think that in matters of morals the easier course is the true course.

(3) To deny that such a revelation on God's part is possible, or that man can come to know what God has spoken, logically leads to a denial of God's existence. Why? Because if God exists, then surely He can make known to *His creatures*, to whom He has given the power of communicating with one another, truths which He wants them to believe and according to which He wishes them to act.

(4) True it is that men, because of their intellectual background, or because they find it more convenient, may *not want* to upset their whole manner of living—it would turn that little world which

they have "created" for themselves upside down. Now God will not force the will of man, and so it is that we find many who do not know His revelation, because they do not really *want* to know it. Proud and self-opinionated, they have become intoxicated by a sense of personal infallibility and woe be to him who would question that infallibility. Let no Pope speak to one who is his own pope, they tell us, in effect. But there are others—pray God their number may be many—for whom the taste of their own "infallibility" has become as wormwood—they are searching for the light; they are looking for "the meaning of it all." If they but keep on in a sincere search for the Truth, they will not be disappointed. Those who earnestly and sincerely seek, shall find, even as did Augustine of old; even as, in more recent times, did Newman and countless others. The Truth which surpasseth all understanding shall be theirs, for to one who does what in him lies, God denies not His assistance—grace to see the Truth and to act according to the vision.

J. Clayton Murray, S.J.

Canisius College
Buffalo, N. Y.

The Church's Love of Truth

I am not denying the existence of error and corruption in Christendom. There has been enough of all kinds in every age: but they have been the errors and corruptions of individuals, not of the Church. They have existed within the Church till the Church cast them out. They have never fastened upon the divine tradition of dogma, nor mingled themselves in the Divine utterances or enunciations of the doctrines of faith. The errors of individuals cannot prevail against the Church. Individuals depend on the Church, not the Church on individuals.

Cardinal Manning, in *The Temporal Mission of the Holy Ghost* (New York: Sadlier, 1875), pp. 220 f.

THE *HUMANI GENERIS* AND ITS PREDECESSORS

On Dec. 8, 1864, Pope Pius IX issued his famous encyclical *Quanta cura,* and sent it, together with his *Errorum syllabus,* a listing of the doctrinal vagaries he had proscribed and condemned in earlier apostolic pronouncements, to the Catholic episcopate throughout the world. After an interval of about forty-three years another pontifical document, the encyclical *Pascendi dominici gregis,* was written by Pope Pius X to unmask and to destroy the inaccurate teachings on the subject of religion that were current at that time. Four months ago, again after the space of about forty-three years, the present Holy Father signed his encyclical *Humani generis,* a document in which several dangerous contemporary errors have been denounced and corrected.

Obviously the world of Catholic scholarship is very much interested in the *Humani generis,* and its interest is far more than merely academic. In this encyclical the Holy Father has charged "the Bishops and the Superiors General of Communities, binding them most seriously in conscience, to take most diligent care that such opinions [as those condemned in this document] be not advanced in schools, in conference, or in writings of any kind, and that they be not taught in any manner whatsoever to the clergy or the faithful."[1] He has likewise warned "the teachers in ecclesiastical institutions" that they must "be aware that they cannot with tranquil conscience exercise the office of teaching entrusted to them, unless in the instruction of their students they religiously accept and exactly observe" the norms set forth in this letter.[2] The profound interest in the *Humani generis* manifested in our land constitutes an indication that the Holy Father's commands are being obeyed wholeheartedly.

There is much to be learned about the content and the spirit of the *Humani generis* by looking at it in the light or against the background of the *Quanta cura* and the *Pascendi dominici gregis.* The three pontifical letters have certain common characteristics. Nevertheless each one of them is dominated by individual elements and concerns, calculated to resolve the religious difficulties and errors

[1] In the *NCWC* translation (Washington, 1950), n. 41.

[2] *Ibid.,* n. 42.

prevalent in the particular situation towards which each has been directed. As a result, an examination of the *Humani generis* against the background of the other two documents will serve to show that some of the errors deplored by the present Holy Father have been evils affecting Catholic thought and teaching over much of the century, while others are definitely the products of our own generation.

In the *Quanta cura* Pope Pius IX points to the fact that, during the course of his reign as Sovereign Pontiff, he has followed the example set by his illustrious predecessors and has many times "in several published letters, in consistorial allocutions, and in many other communications condemned the outstanding errors of our most unhappy age."[3] He describes the *Quanta cura* itself as a document intended to stir up the vigilance of the Bishops "to reprove other evil opinions that spring up from these same errors as from their sources."[4] The references attached to the *Syllabus* which accompanied this encyclical show that Pope Pius IX had in mind no less than thirty-two of his own documents which were devoted to the condemnation of errors current at that time. There were no less than eighty propositions contained in the *Syllabus*. They were divided under ten different headings.

There are some rather interesting parallels between the *Syllabus* and the *Humani generis*. The present Holy Father denounces the error of those who try to explain all things in terms of evolution, while the *Syllabus* designates as condemned the proposition that "divine revelation is imperfect and therefore subject to continuous and indefinite progress, which should correspond to the progress of human reason."[5] The *Humani generis* attacks the notion that the decrees of the visible ruler of the Church militant are opposed to the free progress of science, a contention previously condemned in the *Syllabus*.[6] Both documents likewise discountenance the notion that the method and the principles excogitated by the old scholastic teachers are inadequate for the demands of our times and for the progress of science.[7] Both likewise reproved a broad

[3] In the *Libellus fidei*, edited by Bernard Gaudeau, S.J. (Paris: Lethielleux, 1897), n. 618.

[4] Gaudeau, n. 619; *DB*, 1688.

[5] *Syllabus*, n. 5; *DB*, 1705.

[6] *Humani generis*, n. 18; *Syllabus*, n. 12, *DB*, 1712.

[7] *Humani generis*, nn. 14 ff.; *Syllabus*, n. 13, *DB*, 1713.

and evasive interpretation of the teaching on the Church's necessity for salvation,[8] and both rejected the idea that Catholics are obligated to assent only to those propositions which the Church has infallibly defined as dogmas, as truths revealed by God as a part of Christian revelation and entrusted to the Church to be guarded and taught infallibly always.[9]

The *Quanta cura* charges the men who are spreading naturalism, socialism, and communism, the three errors with which it is principally concerned, with striving to bring about a situation in which the "salutary doctrine and force of the Catholic Church should be entirely taken away from the training and the education of youth."[10] It asserts that these individuals are directing all their plans, their efforts and their activities to the task of deceiving and spiritually harming the young people. The *Humani generis* likewise contains an accusation that the erroneous teachings against which it is directed tend to bring about spiritual harm especially among the younger clergy.[11] This same encyclical states that the opinions it sets out to combat are actually being advanced, "either openly or covertly," and it credits these false teachings with a power to "entice the incautious."[12] The present Holy Father's letter, however, contains no direct attack on the intentions of the men who are engaged in spreading the false teachings the *Humani generis* sets out to oppose. It merely asserts that these views are being spread abroad in our day "through a desire for novelty or through a certain immoderate zeal for the apostolate."[13] The Holy Father takes cognizance of the fact that these false teachings have been taught both openly and covertly, but he likewise shows that, in his opinion, these evils have not yet had sufficient time to become deeply rooted in Catholic society.

On these points it is quite interesting to compare the *Humani generis* with the *Pascendi dominici gregis*. One of the most striking paragraphs in the present Holy Father's encyclical is the one in which he accuses the teachers of the opinions reproved in this document of advocating their views in two different manners, moder-

[8] *Syllabus*, nn. 15 ff.; *DB*, 1715, ff.; *Humani generis*, n. 27.
[9] Cf. *Syllabus*, n. 22, *DB*, 1722; *Humani generis*, n. 18.
[10] Gaudeau, n. 622.
[11] Cf. n. 13.
[12] Cf. n. 40.
[13] *Ibid.*

ately in their signed and published writings, and more boldly elsewhere. These are his words.

> These new opinions, whether they originate from a reprehensible desire of novelty or from a laudable motive, are not always advanced in the same degree, with equal clarity nor in the same terms, nor always with unanimous agreement of their authors. Theories that today are put forward rather covertly by some, not without cautions and distinctions, tomorrow are openly and without moderation proclaimed by others more audacious, causing scandal to many, especially among the young clergy and to the detriment of ecclesiastical authority. Though they are usually more cautious in their published works, they express themselves more openly in their writings intended for private circulation and in conferences and lectures.[14]

The corresponding passage in the *Pascendi* is much more detailed and much more bitter. In describing the methods of the Modernists, Pope Pius X adverted to the fact that "In sermons from the pulpit they disseminate their doctrines, although possibly in utterances which are veiled. In congresses they express their teachings more openly. In their social gatherings they introduce them and commend them to others."[15]

It is in keeping with the spirit of the *Humani generis* that the present Holy Father omits any complete parallel to certain other passages in the *Pascendi*, passages in which Pope Pius X spoke of certain procedures adopted by the writers who upheld various sections of Modernistic teaching. Pope Pius X charged that the Modernistic authors bitterly and unjustly attacked the writers who opposed them, or else surrounded the persons and the works of these men by a definite conspiracy of silence. He also claimed that these men constituted a group that was perpetually engaged in showering the highest praise upon its members and sympathizers.[16] It was his contention that, as a result of these manoeuvres, "The young, excited and confused by all this clamor of praise and abuse, some of them afraid of being branded as ignorant, others ambitious to rank among the learned, and both classes goaded internally by

[14] *Humani generis*, n. 13.

[15] Translation in *The Doctrines of the Modernists* (London: Catholic Truth Society, 1937), p. 56.

[16] Cf. *ibid.*

curiosity and pride, not infrequently surrender and give themselves up to Modernism."[17]

Some of that charge is actually reproduced in the *Humani generis.* Pope Pius XII lists as one class guilty of teaching error within the Church, certain men "desirous of novelty, and fearing to be considered ignorant of recent scientific findings."[18] He charges these individuals, not with becoming Modernists, but with trying "to withdraw themselves from the sacred teaching authority,"[19] and declares that they "are accordingly in danger of gradually departing from revealed truth and of drawing others along with them into error."[20]

The situation in 1950, however, differed from that which existed forty-three years previously in one very important respect. There was nothing today to oblige the Holy Father to denounce anything like the chorus of opposition towards their adversaries and the mutual hymn of praise for their own lucubrations which Pope Pius X noted and reproved among the Modernists during the first decade of our century. The old Modernists were geniuses, if not in the field of clerical studies, at least within the highly colorful province of advertising. Subsequent history has had to record how powerful their efforts were along this line, despite the earnest and repeated warnings by Pope Pius X.

Although they were, of course, unable to pervert the Catholic faith itself, the enterprising writers of the Modernistic school were spectacularly successful in leaving a highly distorted and over-optimistic picture of themselves and of their movement in the minds of many Catholics. Among the comparatively few reputable Catholic writers who have dealt with the question of Modernism during the past few decades, there has been manifest an overwhelming sympathy with those members of the Church who were in some way involved in or sympathetic to the Modernistic movement, but who were never in any immediate danger of leaving or of being expelled from the Church. And, whatever bitterness they may have shown towards such as Loisy and Tyrrell, it has been nothing in comparison with the contempt they have manifested towards the men who criticized their conclusions in the Catholic press before these teachings were condemned by the ecclesiastical

[17] *Ibid.*

[18] *Humani generis,* n. 10.

[19] *Ibid.*

[20] *Ibid.*

authority. Thus, in some sections of Catholic writing, the works of men like Benigni and Fontaine, to mention only two of the anti-Modernist group, have been consistently belittled or ignored, while some rather pretentious efforts at Catholic scholarship still give altogether undeserved attention to the statements of such as Loisy. This attitude is mirrored in some epigrams that improperly compare Modernism itself with Integralism, the name given *de facto* to the teachings of those men who wrote against the Modernists. One such formula reads, "To preserve life, Modernism sacrificed forms—to preserve forms, Integralism sacrifices life."[21]

Not a few of the errors actually reproved in the *Pascendi,* and in its companion-document, the decree *Lamentabili sane exitu,* are also to be found among the false teachings stigmatized by the present Holy Father in the *Humani generis.* It is interesting to find that, on the subject of Holy Scripture, the ninth, the eleventh, and the twelfth of the theses condemned in the *Lamentabili* are also castigated in the recent encyclical.[22] The sixty-second proposition of the *Lamentabili* contains a clear expression of that dogmatic relativism which Pope Pius XII opposes so powerfully in his own document.[23] The sixty-fourth proposition condemned in the *Lamentabili* maintains that "The progress of science demands that the concepts of Christian doctrine concerning God, Creation, Revelation, the Person of the Incarnate Word, and about the Redemption, be reformed."[24] The *Humani generis,* on the other hand, reproves those who seek to reform or recast the concepts employed in theology and even in dogma, on the grounds that such a process might be useful in furthering the advance of the Church.[25]

Thus, in the *Quanta cura,* in the *Pascendi dominici gregis,* and in the *Humani generis,* three Sovereign Pontiffs named Pius have reproved errors current in the field of religion in their own times. They have indicated the fact that these errors have been related among themselves, that some of them followed logically from others. All of them have pointed to the real and proximate danger to the Catholic faith itself which would inevitably result from ac-

[21] Cf. *Growth or Decline* (South Bend: Fides, 1948), p. 51.

[22] Cf. *DB,* 2009; 2011 f.; *Humani generis,* nn. 22 f.

[23] Cf. *DB,* 2062; *Humani generis,* nn. 14 ff.

[24] *DB,* 2064.

[25] *Humani generis,* nn. 11 ff.

ceptance of these false teachings, and all of them have placed the Catholic Bishops throughout the world on their guard against them.

The persistent recurrence of some errors, in the face of the opposition from and condemnation by the visible head of the Church militant, is something disquieting. It is a factor which shows that the Sovereign Pontiffs are pursuing an absolutely necessary course when they appeal to the episcopate and to the body of Catholic teachers throughout the world to join in their efforts for the purity of the Catholic faith. Obviously one of the disadvantages with which the Church has had to contend during the past century has been the naive acceptance on the part of some of its own children of the advertising propaganda put forward by purveyors of error on their own behalf and in support of their own theses.

The desire or love of novelty, manifesting itself in an utterly illusory hope on the part of some men, themselves mediocre or even worse in their capacities as theologians, to blaze new trails in the field of the sacred sciences, has been a persistent occasion of harm to the children of the Church. With that desire there has gone a fear in the hearts of others that fidelity to the traditional Catholic teachings and methods would stamp them as outsiders in what they fondly imagined to be the most select circles in the world of scholarship. Now, as something added to this combination, the present Holy Father has noticed and indicated a misplaced hope and an indiscreet zeal for ecclesiastical unity, a tendency to seek unity in the worship of God by means of the relaxation of Catholic dogma.

All of these factors now constitute evils which the Catholic body throughout the world must avoid and combat in order to be faithful to the teachings and the faith of Jesus Christ.

JOSEPH CLIFFORD FENTON

The Catholic University of America
Washington, D. C.

Answers to Questions

DANCING IN THE PARISH HALL

Question: In the July issue of *The American Ecclesiastical Review* the view was proposed that it would not be contrary to the decrees of the Holy See for Canada and the United States if a priest allowed the use of the parish hall for a dance arranged by the laity (at which he himself should not be present). Is not this opinion contrary to the decision of the Consistorial Congregation to the Bishop of St. Cloud: "Graviter admoneas parochos ut observent praescripta saepius data circa choreas non promovendas in locis parochialibus"?

Answer: The decision which the questioner quotes, since it was private, does not of itself impose any obligation on others besides those for whom it was given. Nevertheless, since it refers to "praescripta saepius data" it possesses, for practical purposes, the force of a public response. However, the question remains whether a priest can be said to *promote* a dance if he merely allows the parish hall to be used for that purpose, while others make the arrangements. Beste answers in the affirmative (*Introductio in Codicem* [Collegeville, Minn., 1944], 192), asserting that the prohibition to promote and sponsor dances involves the obligation to exclude them entirely from parish property. I would hesitate to say that this conclusion must necessarily be drawn from the decisions of the Holy See. It could be argued that the mere granting of permission to a group of the laity to hold a dance in the parish hall is not equivalent to promoting or sponsoring it. Certainly, many priests in our country at the present day are following this latter view. I do not think their attitude implies disregard for the decisions of the Holy See, but is rather due to a desire to interpret these decisions as liberally as possible, on the grounds that since our young folks are going to dance anyway, it is better that they do so in circumstances where good Catholic persons can supervise and chaperon them than that they go to public dance halls, where there is no such supervision. It is hardly necessary to add that if the local Ordinary follows the former view and prohibits the use of the parish buildings for dances, his ruling must be obeyed by the priests and the faithful.

A HUSBAND'S RIGHTS

Question: If a wife is making use of a contraceptive diaphragm, may her husband have relations with her?

Answer: In a situation of this kind, the husband's first obligation, in any event, is to attempt to have his wife desist from her sinful design. If he approves her wicked conduct, or even abstains from making a sincere and strong protest, he certainly sins gravely every time he has relations with his wife. But, supposing that he has protested sufficiently but to no effect, may he then lawfully have relations? Some theologians reply in the negative, on the score that by closing the vagina's entrance into the uterus the wife renders it unsuitable for a lawful coitus (Cf. Vermeersch, *Theologia moralis* [Rome, 1926], IV, n. 69). However, the opinion which asserts that the husband is permitted to make use of his conjugal rights seems sufficiently probable to be applied in practice. For the requirements of a lawful marital act seem to be adequately fulfilled on the part of the husband if he emits semen into his wife's vagina, even though this organ has been artificially shut off from the uterus. Varceno-Loiano accept this opinion (*Institutiones theologiae moralis* [Turin, 1942], V, n. 160), as does also Merkelbach (*Summa theologiae moralis* [Paris, 1939], III, 955) as one that may be followed, as long as the Holy See has not rendered an adverse judgment.

VIATICUM ON GOOD FRIDAY

Question: According to the Code of Canon Law (Can. 864, §3), a person in danger of death may continue daily to receive the Holy Eucharist as Viaticum, after he has received the Viaticum of obligation. By virtue of this legislation may a person in danger of death receive Holy Communion on Good Friday, even though he has received the Viaticum the previous day?

Answer: By virtue of Canon 867, § 2, it is permitted to administer Holy Communion as Viaticum on Good Friday. Since the Code does not distinguish between the Viaticum of precept and the Viaticum of counsel, it seems reasonable to hold that even if one has received the Blessed Eucharist as Viaticum on a previous day, he may receive Holy Communion again on Good Friday, if he is still in danger of death. This opinion is upheld by Piscetta-Gennaro

(*Elementa theologiae moralis* [Turin, 1938], V, 576), although the opposite is taught by Vermeersch (*theologia moralis* [Rome, 1927], III, n. 420).

RICE WINE FOR MASS

Question: I have heard it stated that in the course of World War II some missionaries interned in a Japanese prison camp used rice wine for the celebration of Mass. What is to be said of such an act?

Answer: It is to be hoped that this report was an unfounded rumor. To attempt to offer the Holy Sacrifice with any other type of wine save that made from grapes would never be permitted, no matter what might seem to be the justifying cause. Grape wine is necessary, not only for the lawfulness, but also for the validity of the second consecration.

FRANCIS J. CONNELL, C.SS.R.

SANCTA MARIA IN SABBATO NOT A VOTIVE OFFICE

Question: At a Nuptial Mass on Aug. 26, this year, the question arose as to what commemorations should be made. The feast of St. Zephyrinus was supplanted by the office of Our Lady on Saturday but does this mean that the Mass of the Blessed Virgin must be commemorated in the Nuptial Mass since it is not really a feast of Our Lady?

Answer: The Office of Our Lady on Saturday is not a votive office nor is the Mass of Our Lady on Saturday, when *Sancta Maria in Sabbato* is the office of the day, a votive Mass, but a *Missa conformis officio.* In casu, for the wedding, the votive *pro sponso et sponsa* should be said. The commemorations would be: first, of Our Lady on Saturday, then, of St. Zephyrinus, adding the *oratio imperata* where such is prescribed. The Preface would be of the Blessed Virgin, *et te in veneratione,* in accordance with the general regulations governing the Preface to be said (Cf. S.R.C., April 19, 1912, XI). The Last Gospel should be that of the com-

memorated Mass of the Blessed Virgin, *Loquente Jesu*, on the day mentioned in the question, since the Gospel of the Mass of the Blessed Virgin on Saturday is to be reckoned among the *proper* Gospels to be read instead of the Gospel of St. John, when the feast having such a Gospel is commemorated (Cf. Wuest-Mullaney, p. 181).

THE *PAX* AT LOW MASS

Question: Is it still permissible to give the *Pax*, using the so-called "brede-board," at a Low Mass? I have heard that this is sometimes done at Nuptial Mass, the celebrant first kissing the board which is then presented to the *sponsi* to kiss.

Answer: The directions of the *Ritus servandus* in the front of the Missal still make provision for the giving of the kiss of peace, *per instrumentum*, at Low Mass (*Rit. serv.*, X, 3). After the prayer, *Domine Jesu Christe*, the priest kisses first the altar and then the "pax-brede," which is held for him by the server, kneeling at his right. The priest says: *Pax tecum* and the server replies: *Et cum spiritu tuo*. The server then carries the instrument of peace to those who are to receive the *Pax*, saying to each one: *Pax tecum*. The recipient kisses the pax-brede and answers: *Et cum spiritu tuo*.

The *Caeremoniale Episcoporum* (Lib. I, Cap. xxx, 2) prescribes that the *Pax* is to be given in this manner to the bishop when he assists at Low Mass in the territory of his episcopal jurisdiction. We know of no author who makes provision for the giving of the *Pax* to the laity by means of the instrument of peace and have never seen it done, even at weddings. However, it would not be incorrect to extend it to the bride and groom at a Nuptial Mass, though the introduction of such a practice might cause some *admiratio populi*.

The pax-brede, or *instrumentum pacis*, in case you have never seen one, has usually the form of a disk, about the size of a small paten, provided with a handle behind. The face of the instrument bears some symbol like the Agnus Dei or a pelican with her young. A cloth of the color of the day is used to hold the pax-brede in the hands of the server and, if several are to kiss it, a linen cloth is provided to wipe it off.

WILLIAM J. LALLOU

Analecta

In an allocution of June 3, 1950,[1] our Holy Father addressed the delegates to the International Congress of Social Studies and the International Christian Social Union. The discourse was prepared in French for personal delivery, but instead was published in *L'Osservatore Romano*. In it the Pope correlated the problem of unemployment with the Holy Year by insisting that a return to Christ from faith in the mechanism of social organizations would prove the remedy for unemployment which the world so eagerly seeks. He admitted the vastness of the problem of unemployment and lamented the fact that an immense multitude of unfortunates are affected by or threatened with it. He admonished economists to escape from the blindness that would limit the unemployment problem to a question turning about a better distribution of the total of the individual available opportunities for work. The problem involves over and above that, he insisted, the duty of providing innumerable families with an opportunity of obtaining a livelihood equal at least to the demands of human dignity.

The question is one, therefore, he averred, that demands for its adequate treatment the co-operation of all the good people of the world; and the selfish preoccupations of nations and other vested interests must be eliminated to prevent their interference even in the slightest degree with this co-operation. All who share in this common effort can rely on the support of the Church.

Of this they can assure themselves if they look with an appraising eye on the efforts made by the Catholic social movement in so many different nations. It has been a movement that has progressively developed the concept of the right to work and insisted on the legal obligations in favor of the worker binding upon the private owner in control of the means of production. The advancement of this policy eventually meets a boundary at which there is encountered the danger that labor may embrace the very mistaken policies so blameworthy on the part of capital, an erroneous course consisting mainly in the taking of the means of production from the personal responsibility of the private owner and the transfer of them to the responsibility of collective nameless groups.

[1] *Acta Apostolicae Sedis*, XLII (1950), 485.

A Socialist mentality would find no difficulty in adapting itself to this development. It is otherwise, however, in the case of one who understands the fundamental importance of the right to private property in promoting initiative and in fixing financial responsibility.

Another danger is found in the policy demanding that paid workers must enjoy the right of co-management of the enterprise in which they are employed. This danger is intensified when the exercise of this right is made to depend, directly or indirectly, on organizations not associated with the enterprise. The right of co-management cannot be said to be an implication of the labor contract or to be derived from the nature of the respective enterprise. There can be no doubt that the paid worker and the employer are both subjects, not objects, of a national economy. But there is nothing in the simple contract of wages which is at odds with the preservation of this fundamental equality. Consequently there is no intrinsic need to make adjustments in the work contract to bring it into harmony with the social contract, as Pius XI so clearly demonstrated in his Encyclical *Quadragesimo anno*. One does not quarrel with the mutual benefits shared by owner and employee alike by the adoption of devices based on a mutual interest in the enterprise, but the asserted right of co-management, in view of the principles and the facts involved, is outside the realm of possible achievement.

Turning to those countries which are commencing a program of industrialization, the Pope paid high tribute to the ecclesiastical authorities for their concern that the disastrous faults of nineteenth century liberalism should be avoided. It is imperative, he insisted, that every true Catholic should give his vote in support of that social policy which conforms to the doctrines of the Church and which, adapted to local demands, is embraced by organizations guaranteeing the material and spiritual interests of the people.

The greed that dominates the economic enterprises of men when they submerge their knowledge of their moral obligations is further apparent in their wanton sacrifice of natural resources above, below, and on the surface of the earth in their exaggeration of the value of mass production. It is a greed that has also cruelly sacrificed the economic security of those who live in rural areas.

As remedies for the economic distortions that have only too logically followed from the excesses of this greed, it is folly to

place an almost superstitious trust in the mechanism of the world market as a factor promoting a balanced economy or in a providential state on which has been imposed the responsibility of fulfilling for each of its subjects as a matter of right even those needs which are actually incapable of fulfillment. Nor can one seek a solution either in a purely positivistic theory founded on the neo-Kantian view of the law of the market or in the equally artificial formalism of the full-employment formula.

The problem, then, confronting Catholic economists, both theorists and practitioners, is the emphasis to be placed on the needs and the dignity of man in their efforts to provide a solution of the pressing economic inequalities of the day and to bring about the balance that is of imperative necessity between the production of economic goods and their consumption.

On April 10, 1950,[2] our Holy Father addressed an allocution to pilgrim students and teachers from the universities and schools of France. He assured the professors and the students of the universities that nowhere in greater measure than at Rome, where the French universities were so richly favored by the Popes, was greater appreciation accorded the contribution of the universities and the scientific pursuits of France to the cultural patrimony of Europe and of humanity. He found consolation in their presence as signifying their conviction that harmony exists between their pursuit of human knowledge and their profound reverence for divine truth. He saw in it also an expression of their recognition of the spiritual heritage transmitted by Rome to the entire world. He urged them to return to their country as an advance guard, imbued with the aim of preserving that heritage in France so that thither Europe, humanity, and Christendom might look with new hope and confidence. The subsequent portion of the discourse was laudatory of the mission of the teachers in the Catholic educational system of France and of the unstinted measure in which they dedicated themselves to it.

A third allocution was that delivered by our Holy Father on May 25, 1950,[3] on the occasion on which he accepted the credentials of the Envoy Extraordinary of the United States of Indonesia. The discourse pointed to the fact that the newly established nation deemed it important not to let pass the first year of its

[2] *Ibid.*, p. 395.

[3] *Ibid.*, p. 441.

freedom without giving proof of its friendly attitude towards the Holy See by establishing diplomatic relations. The Pope insisted that a people of seventy million citizens, in its struggles to consolidate its freedom, deserves the fraternal assistance and encouragement of all who are sincere in their purpose no longer to withhold from nations and international society the fruits and the blessings of a just and lasting peace. He noted his satisfaction in the knowledge that the basic principles proclaimed by the new state gave a foremost place to the name and the supreme authority of Almighty God. He said that he was sure that the children of the Church working in Indonesia would yield to none in their ambition to serve their country and their fellow citizens with devoted unselfishness in the fields of education, charity, and civic duty.

The raising of the rank of the Apostolic Delegation in Indonesia to that of an Internunciature was authorized by our Holy Father in Apostolic Letters dated March 15, 1950.[4]

On July 28, 1950,[5] the Supreme Sacred Congregation of the Holy Office issued a monitum imposing a penalty of specially reserved excommunication on all who impart to children instruction that conflicts with faith and morals, insisting further that children who belong to Communist youth organizations are to be denied the sacraments while they remain members and that a similar refusal of the sacraments is to be observed in the case of parents and guardians who hand their children over to such organizations.

On Feb. 20, 1950,[6] the Sacred Congregation of Rites, referring to the constitution *Sacramentum ordinis* of Nov. 30, 1947,[7] in which was determined the form of the sacrament of orders as received by deacons, priests, and bishops, issued modifications and additions to be inserted in new editions of the *Pontificale Romanum*, with a specification of the manner in which the respective sacramental form is to be given prominence.

On Jan. 30, 1950,[8] the Sacred Penitentiary issued a decree providing for the publication of a new collection of *Preces et pia opera* containing the works and prayers to which have been attached indulgences. The decree explicitly deprives of force any general

[4] *Ibid.*, p. 434.
[5] *Ibid.*, p. 553.
[6] *Ibid.*, p. 448.
[7] *AAS*, XL (1948), 5.
[8] *AAS*, XLII (1950), 404.

grants of indulgences which are not inserted in this new edition, which is to be held as the exclusively authentic one.

On May 13, 1950,[9] the Pontifical Biblical Commission issued an instruction to the hierarchy and to superiors general of religious institutes, as well as to rectors of seminaries and professors of Sacred Scripture, specifying norms for the advancement of the standards of instruction given in this subject in seminaries and in the houses of study of religious. It notes that the professor of Sacred Scripture should be outstanding for piety and virtue. It points to the *motu proprio, Bibliorum scientiam,* of Pius XI, issued April 27, 1924,[10] requiring that professors of Sacred Scripture in seminaries shall have completed the special course of studies in that subject and shall have duly received a degree from either the Biblical Commission or the Biblical Institute. It insists that after the completion of this course, continuing study is imperative, requiring that the professor, in complying with this need, shall be familiar with the latest publications on the subject, shall attend meetings organized by those interested in the field, and shall find an opportunity of paying a visit to the Holy Land. It shows how necessary it is that the professor shall devote his whole time to the teaching of Sacred Scripture and that he shall be encouraged to make it his lifework through adequate salary and other forms of remuneration, as well as through the financial contributions which he needs to buy the required literature, to make trips to meetings, and to visit the Holy Land. It encourages the professor to give special courses in auxiliary subjects to gifted students, particularly to those who seem fitted to proceed to higher studies in the field. It emphasizes the importance of a good library of biblical literature available to all the students. Fairly detailed teaching methods are also specified. At the end of the document, there is stressed the importance of continued Scriptural study on the part of all the clergy by an exhortation urging that the junior clergy examinations shall contain questions dealing with Sacred Scripture and that the clerical conferences shall give it a prominent place among the subjects discussed.

An Apostolic Delegation at Dakar for Africa and the adjacent islands was established by Letters Apostolic dated Sept. 22, 1948.[11]

[9] *Ibid.*, p. 495.
[10] *AAS*, XVI (1924), 180.
[11] *AAS*, XLII (1950), 429.

Under the title of Our Lady of Lanka, the Blessed Virgin was made the Patroness of Ceylon by Apostolic Letters dated June 11, 1948;[12] by similar Letters dated Jan. 8, 1950,[13] the Blessed Virgin was declared Patroness, with St. Venantius, of the City and the Archdiocese of Camerino. In a similar way, St. Joseph was proclaimed principal Patron of the City of Moralia in Mexico by Letters dated March 19, 1949.[14] St. John Bosco was named the Patron of the Sodality of Italian Catholic editors by Letters dated May 24, 1946,[15] and St. Casimir the Patron of Lithuanian youth by Letters dated June 11, 1948.[16]

The Federation of Catholic Universities was established in virtue of Apostolic Letters dated July 27, 1949,[17] providing that those universities are eligible for membership which have been or will be canonically established by the Holy See or which the Holy See has openly recognized as fully in accord with the norms of Catholic pedagogy. Statutes governing the Federation derive from the Sacred Congregation of Seminaries and Universities.

A Temple of Eternal Wisdom (*Aedes Aeternae Sapientiae*), built by the Pope on the grounds of the Roman University under an agreement with the Rector of the latter, was formally conveyed to the University by Apostolic Letters dated March 22, 1950.[18]

The rank of Minor Basilica was conferred on several important churches by Apostolic Letters issued as follows: Jan. 23, 1948,[19] the Church of St. Francis of Assisi in La Paz, Bolivia; Feb. 23, 1948,[20] the Church of the Blessed Virgin in Csiksomlyo, the Diocese of Alba Julia, Romania; June 12, 1948,[21] the Metropolitan Cathedral Church of Medellin in Colombia; July 16, 1948,[22] the parochial church of Our Lady in the city of Gray of the Archdiocese of Besançon; April 8, 1949,[23] the Cathedral Church of St. Lazaire of the Diocese of Autun; May 30, 1949,[24] the Cathedral Church of the Diocese of Nice, France; Aug. 5, 1949,[25] the shrine of the Blessed Virgin in Bernay, the Diocese of Evreux, France; Aug. 27, 1949,[26] the parochial church of the Espousals of the

[12] *Ibid.*, p. 382.
[13] *Ibid.*, p. 432.
[14] *Ibid.*, p. 474.
[15] *Ibid.*, p. 425.
[16] *Ibid.*, p. 380.
[17] *Ibid.*, p. 385.
[18] *Ibid.*, p. 387.
[19] *Ibid.*, p. 472.
[20] *Ibid.*, p. 378.
[21] *Ibid.*, p. 428.
[22] *Ibid.*, p. 544.
[23] *Ibid.*, p. 430.
[24] *Ibid.*, p. 545.
[25] *Ibid.*, p. 547.
[26] *Ibid.*, p. 384.

Blessed Virgin in Vienna; Oct. 27, 1949,[27] the Cathedral Church of the Diocese of Moulins, France; and March 4, 1950,[28] the parochial church of St. Francis Xavier Cabrini in S. Angelo Lodigiano, the Diocese of Lodi.

The conventual priory of Egmont in the Diocese of Harlem was made a monastery "*sui iuris*" by Apostolic Letters dated Feb. 14, 1950.[29]

A letter of April 5, 1950,[30] assured the Superior General of the Society of Jesus of our Holy Father's solicitude for the growth of Sodalities of the Blessed Virgin which derive their spirit of the apostolate from that Society. A letter of June 7, 1950,[31] addressed to His Eminence, Federico Cardinal Tedeschini, Patron of the Sodality of St. Jerome, on the occasion of the printing of a new edition of the Gospels, urged a continuation of the zeal which inspires the Sodality to make the Gospels universally available.

Commemorative letters were written by our Holy Father to mark the following anniversaries: a letter under date of Feb. 11, 1950,[32] to honor the observance of the seventh centenary of the devotion to the brown scapular; a letter of March 12, 1950,[33] in praise of the labors of the Jesuits laboring in the publication of *La Civiltà Cattolica* on the occasion of the observance of its first centenary; and a letter of May 25, 1950,[34] to the Bishop of Arezzo, a contribution to the solemnities attending the observance of the ninth centenary of the death of Guido of Arezzo, regarded by many scholars as the restorer and even as the re-discoverer of the art of music.

Congratulatory letters were written by our Holy Father to pay his respects to the following on the occasion of the observance of their anniversaries: a letter of Dec. 10, 1949,[35] written to Most Rev. Francesco Beretti, Archbishop of Leontopolis in Pamphylia and *Commendatore* of the Collegio di S. Spirito, on the occasion of the fiftieth anniversary of his ordination; a letter of March 21, 1950,[36] to His Eminence, Nicola Cardinal Canali, also on the occasion of the fiftieth anniversary of his ordination; a letter of April 6, 1950,[37] to His Eminence, Massimo Cardinal Massimi,

[27] *Ibid.*, p. 548.
[28] *Ibid.*, p. 476.
[29] *Ibid.*, p. 550.
[30] *Ibid.*, p. 437.
[31] *Ibid.*, p. 552.
[32] *Ibid.*, p. 390.
[33] *Ibid.*, p. 391.
[34] *Ibid.*, p. 477.
[35] *Ibid.*, p. 389.
[36] *Ibid.*, p. 393.
[37] *Ibid.*, p. 435.

similarly on the occasion of the fiftieth anniversary of his ordination; a letter of April 9, 1950,[38] to Most Rev. Paolo Giobbe, Archbishop of Ptolemais in Thebaide, on the occasion of the twenty-fifth anniversary of his consecration; and a letter of April 18, 1950,[39] to Most Rev. Joseph VII Ghanima, Patriarch of Babylon of the Chaldeans, also on the occasion of the twenty-fifth anniversary of his consecration.

Public prayers for peace were urgently requested in an encyclical letter of July 19, 1950.[40]

The Diocese of Worcester was established in territory taken from the Diocese of Springfield by an Apostolic Constitution dated Jan. 14, 1950.[41] Territorial adjustments were made in several other Apostolic Constitutions issued as follows: one under date of Nov. 2, 1949,[42] established the new Diocese of Albacete, Spain, from territory taken from the Dioceses of Cartagena, Cuenca, and Orihuela; another of the same date[43] established the Diocese of Flaviobriga and San Sebastian, in Spain, from territory taken from the Diocese of Vitoria and (in the case of the Diocese of Flaviobriga) the Diocese of Santander, while transferring to the Diocese of Vitoria portions of the Diocese of Calahorra and La Calzada; a third Constitution, dated Dec. 17, 1949,[44] separated the civil province of Davao in the Philippine Islands from the Diocese of Zamboanga, establishing it as a prelacy *nullius;* a Constitution of Dec. 25, 1949,[45] also established a prelacy *nullius,* that of Corocoro, in territory taken from the Archdiocese of La Paz in Bolivia; the island of Formosa was divided into two districts, each to constitute a Prefecture Apostolic, in virtue of a Constitution of Dec. 30, 1949,[46] which gave to the newly established Prefectures the names Kaohsung and Taipeh; the Apostolic Vicariate of Liberia was affected by a Constitution of Feb. 2, 1950,[47] which created an Apostolic Prefecture in the eastern portion of the Vicariate under the name of *Caput Palmense;* a Constitution of March 10, 1950,[48] raised the Apostolic Prefecture of Victoria Falls in Northern Rhodesia to the rank of an Apostolic Vicariate under the name of Livingston; and a similar honor was conferred

[38] *Ibid.*, p. 436.
[39] *Ibid.*, p. 440.
[40] *Ibid.*, p. 513.
[41] *Ibid.*, p. 423.
[42] *Ibid.*, p. 469.
[43] *Ibid.*, p. 535.
[44] *Ibid.*, p. 373.
[45] *Ibid.*, p. 375.
[46] *Ibid.*, p. 421.
[47] *Ibid.*, p. 539.
[48] *Ibid.*, p. 541.

on the Apostolic Prefecture of San Jorge in Colombia by a Constitution of the same date.[49]

A decree of the Sacred Consistorial Congregation, dated Jan. 19, 1950,[50] gave to the Diocese of Cuneo certain territory previously belonging to the Diocese of Mondovi, and another decree of the same Sacred Congregation, dated Jan. 24, 1950,[51] joined to the Diocese of Teramo and Atri certain territory previously belonging to the Diocese of Penne-Piscaria.

A decree of the Sacred Congregation for the Propagation of the Faith, dated Feb. 2, 1950,[52] assigned to the Apostolic Vicariate of Karema certain territory previously belonging to the Apostolic Vicariate of Mbeya in Tanganyika, British East Africa; and a decree of the same Sacred Congregation, dated Feb. 7, 1950,[53] changed the name of the Apostolic Vicariate of Batavia in Indonesia to that of Djakarta, to correspond to the change in name of the capital of the country made by the recent constitution of the United States of Indonesia.

The proclamations and the homilies accompanying the canonization of four saints are published in each of the four summer issues of the *Acta Apostolicae Sedis:* viz., those accompanying the canonization of St. Jeanne de Valois on May 28, 1950;[54] those accompanying the canonization of St. Vincenzo Maria Strambi on June 11, 1950;[55] those accompanying the canonization of St. Antonio Maria Claret on May 7, 1950;[56] and those accompanying the canonization of SS. Bartolomea Maria Capitanio and Caterina Vincenzo Gerosa on May 18, 1950.[57] Our Holy Father addressed allocutions to the faithful who came to Rome for the canonization of St. Jeanne, on May 29, 1950,[58] and of St. Antonio Maria Claret, on May 8, 1950.[59] The Decretal Letters providing for the canonization of St. Jeanne de Lestonnac, dated May 15, 1949,[60] are published in the August number of the *Acta*.

The Sacred Congregation of Rites has published several decrees relating to the causes of the servants of God. They are the following: decrees for the introduction of the causes of Maria Theresa Scherer, under date of Dec. 11, 1949,[61] and of Francisco Gárate,

[49] *Ibid.*, p. 542.
[50] *Ibid.*, p. 444.
[51] *Ibid.*, p. 554.
[52] *Ibid.*, p. 445.
[53] *Ibid.*, p. 446.
[54] *Ibid.*, p. 465.
[55] *Ibid.*, p. 517.
[56] *Ibid.*, p. 369.
[57] *Ibid.*, p. 417.
[58] *Ibid.*, p. 481.
[59] *Ibid.*, p. 479.
[60] *Ibid.*, p. 521.
[61] *Ibid.*, p. 399.

under date of Feb. 26, 1950;[62] a decree under date of March 5, 1950,[63] accepting the martyrdom of the Venerable Alberico Crescitelli as a prerequisite for his beatification; a decree under the same date[64] accepting the two miracles required for the beatification of the Venerable Maria de Mattias; a third decree of the same date[65] providing that all was in order for the canonization of St. Maria Anna of Jesus de Paredes; and a decree of Feb. 26, 1950,[66] authorizing the reinstatement of the cause of Blessed Beatrice de Silva.

A notification issued by the Supreme Sacred Congregation of the Holy Office under date of June 14, 1950,[67] decreed that a certain Stanislaus Bojan, ordained priest on July 27, 1919, on false dimissorial letters, is to be regarded as reduced to the lay state.

Books proscribed by the same Sacred Congregation are "*La Pelle*. Storia e racconto" (Roma-Milano, Ed. Aria d'Italia, 1949), forbidden by a decree of June 16, 1950;[68] and "*La Via*" (la edizione, Istituto Editoriale Cisalpino Milano-Varese, 1948; 2a edizione, Firenze, CYA Editore, 1949), forbidden by a decree of July 18, 1950.[69]

The May issue of the *Acta* reports the appointment of members of the hierarchy in the United States as follows:[70] under date of March 28, 1950, Most Rev. Stephen Woznicki, D.D., Bishop of Saginaw, and Most Rev. Alexander M. Zaleski, D.D., Titular Bishop of Lyrbe and Auxiliary of Detroit; and under date of April 5, Most Rev. David F. Cunningham, D.D., Titular Bishop of Lampsacus and Auxiliary of Syracuse. The August issue reports the following appointments:[71] under date of June 14, Most Rev. Karl J. Alter, D.D., Archbishop of Cincinnati, and Most Rev. Patrick J. McCormick, D.D., Titular Bishop of Atenia and Auxiliary of Washington; under date of July 11, 1950, Most Rev. Eric MacKenzie, D.D., Titular Bishop of Alba and Auxiliary of Boston; and under date of July 18, 1950, Most Rev. George J. Rehring, D.D., Bishop of Toledo.

[62] *Ibid.*, p. 557.
[63] *Ibid.*, p. 490.
[64] *Ibid.*, p. 492.
[65] *Ibid.*, p. 402.
[66] *Ibid.*, p. 559.
[67] *Ibid.*, p. 489.
[68] *Ibid.*, p. 489.
[69] *Ibid.*, p. 490.
[70] *Ibid.*, p. 398.
[71] *Ibid.*, p. 555.

RECENT PONTIFICAL APPOINTMENTS ANNOUNCED IN THE ACTA APOSTOLICA SEDIS

Assistant at the Pontifical Throne:

Nov. 9, 1949: Most Rev. Thomas E. Molloy, D.D., Bishop of Brooklyn.

Protonotaries Apostolic ad instar participantium:

June 25, 1946: Rt. Rev. Msgr. Michael J. Splaine, of the Archdiocese of Boston.

April 26, 1947: Rt. Rev. Msgr. John M. Molloy, of the Archdiocese of Dubuque.

Domestic Prelates of His Holiness:

May 25, 1949: Rt. Rev. Msgrs. James F. Hopkins, Louis A. Marino, and Wladislaus J. Stanczak, of the Diocese of Erie.

June 9, 1949: Rt. Rev. Msgrs. James G. Dowling and John Galvin, of the Diocese of Monterey-Fresno.

July 3, 1949: Rt. Rev. Msgrs. Harold V. Campbell, Bernard J. Froegel, William Kipp, Joseph P. O'Heron, Eugene A. O'Sullivan, Gregory Smith, and Achille Sommaruga, of the Archdiocese of Denver.

July 9, 1949: Rt. Rev. Msgr. Achille Thout, of the Diocese of Winona.

Oct. 2, 1949: Rt. Rev. Msgr. Thomas P. Duffy, of the Diocese of Nashville.

Oct. 20, 1949: Rt. Rev. Msgrs. Aloysius Auth, Thomas F. Burke, Paul L. Collins, William S. Condon, Daniel A. Coyle, Anthony Di Luca, Ralph J. Glover, Ignatius Kelmelis, John E. Kiernan, John P. Lenihan, Justin J. McCarthy, John H. McManus, John L. McNulty, Thomas F. Morrissey, Michael Mulligan, Edward Murphy, Peter B. O'Connor, Charles Shaw, Martin W. Stanton, Charles W. Tichler, John M. Walsh, and John F. Wetula, of the Archdiocese of Newark; and Walter H. Hill, William F. Louis, Joseph M. O'Sullivan, Christian Pfister, Andrew J. Romanak, Carmel J. Scanlan, John J. Shanley, Peter T. Werne, and James Wrzeciono, of the Diocese of Paterson.

Nov. 24, 1949: Rt. Rev. Msgrs. Walter Beaudette and Gregory Reuter, of the Diocese of Superior.

Dec. 20, 1949: Rt. Rev. Msgr. John J. O'Neil, of the Archdiocese of St. Louis.

Dec. 22, 1949: Rt. Rev. Msgrs. Thomas Barden, Denis L. Barry,

John Ekeler, Joseph A. Kenney, Lawrence F. Obrist, and Raymond Wageman, of the Diocese of Lincoln.

March 5, 1950: Rt. Rev. Msgr. Patrick N. McDermott, of the Diocese of Des Moines.

Privy Chamberlains Supernumerary of His Holiness:

May 30, 1949: Very Rev. Msgr. Bernard P. Mangan, of the Diocese of Winona.

June 9, 1949: Very Rev. Msgrs. Patrick Daly, Daniel J. Keenan, William T. MacLoughlin, Patrick A. O'Connor, and Francis X. Singleton, of the Diocese of Monterey-Fresno.

July 3, 1949: Very Rev. Msgrs. Walter J. Canavan, John B. Cavanagh, Bernard J. Cullen, James P. Flanagan, Elmer J. Kolka, and David M. Maloney, of the Archdiocese of Denver.

July 13, 1949: Very Rev. Msgr., James Hoban, of the Archdiocese of Cincinnati.

July 19, 1949: Very Rev. Msgrs. Francis R. Mielech, Charles A. Towell, and John J. Walsh, of the Diocese of Covington.

July 31, 1949: Very Rev. Msgr. Louis Reinhold, of the Archdiocese of Cincinnati.

Aug. 6, 1949: Very Rev. Msgrs. Charles Buswell, Cecil Finn, Raymond Harkin, Gilbert Hardesty, John J. Higgins, Donald Kanaly, Stephen Leven, Gavan Monaghan, Alphonse Pierets, Victor Reed, and William H. Reid, of the Diocese of Oklahoma; and Joseph H. Irwin and Eugene T. Stout, of the Diocese of Wilmington.

Aug. 24, 1949: Very Rev. Msgrs. Edmond M. Arpin, Cornelius J. Brown, Raymond M. Menard, and William H. Merchant, of the Diocese of Salina.

Sept. 17, 1949: Very Rev. Msgr. John J. Kelley, of the Diocese of Pueblo.

Oct. 2, 1949: Very Rev. Msgrs. Henry C. Bezou and Gerald L. Frey, of the Archdiocese of New Orleans.

Oct. 14, 1949: Very Rev. Msgrs. Henry C. Head and Edward Westenberger, of the Diocese of Green Bay.

Oct. 20, 1949: Very Rev. Msgr. Andrew V. Stefan, of the Diocese of Paterson.

Oct. 28, 1949: Very Rev. Msgr. Benedict Maselli, of the Diocese of Rochester.

Dec. 22, 1949: Very Rev. Msgr. Raphael Collins, of the Diocese of Lincoln.

Jan. 11, 1950: Very Rev. Msgr. Martin Gilligan, of the Archdiocese of Cincinnati.

Privy Chamberlains Supernumerary of His Holiness of the Cape and Sword:

June 29, 1949: Foster Stearns, of the Diocese of Manchester.

Aug. 6, 1949: E. Ennals Berl, Stewart Lynch, and William F. Raskob, of the Diocese of Wilmington.

Commander with Plaque of the Order of St. Gregory the Great, civil class:

Feb. 4, 1949: Raymond H. Bernert, George Goldcamp, and Theodore C. McCort, of the Diocese of Steubenville.

May 22, 1949: Salvatore Viviano, of the Diocese of Pittsburgh.

Commander with Plaque of the Order of St. Gregory the Great, military class:

Jan. 20, 1950: Gen. Geoffrey Keyes.

Plaque of the Order of St. Gregory the Great:

Dec. 30, 1949: Louis Moorhead, of the Archdiocese of Chicago.

Commander of the Order of St. Gregory the Great, civil class:

June 3, 1949: Joseph A. Craven, Thomas J. Tynan, Joseph J. Walsh, and Raymond T. Young, of the Archdiocese of Denver.

Nov. 24, 1949: Fred Bernard Davey, of the Archdiocese of Boston.

Knight of the Order of St. Gregory the Great, civil class:

Oct. 20, 1949: James P. Mylod, of the Archdiocese of Newark; and Collins Lawrence Martin, of the Diocese of Paterson.

Oct. 28, 1949: Carlo De Biasi, of the Diocese of Brooklyn.

Grand Cross of the Order of St. Sylvester, Pope:

Nov. 11, 1949: Gonippo Raggi, of the Archdiocese of Newark.

Commander of the Order of St. Sylvester, Pope:

Oct. 12, 1949: Herbert E. Bolton, of the Diocese of Monterey-Fresno.

Knight of the Order of St. Sylvester, Pope:

Nov. 12, 1949: Luigi Raggi, of the Archdiocese of Newark.

JEROME D. HANNAN

The Catholic University of America
Washington, D. C.

Book Reviews

TWO IN ONE FLESH. By the Rev. E. C. Messenger, Ph.D. Westminster, Md.: The Newman Press, 1948. Vol. I, pp. xv + 61; Vol. II, pp. vii + 236; Vol. III, pp. 71. $7.50.

This is a work on sex and marriage, treated from the standpoint of Catholic principles. It is divided into three volumes. The first is entitled *Introduction to Sex and Marriage,* the second *The Mystery of Sex and Marriage,* the third *The Practice of Sex and Marriage.* The preface is contributed by Fr. J. Leycester King, S.J., who has himself written competently on these topics.

The theme of the first volume is that sex is something divinely instituted; hence, it is not to be regarded as something wicked or degrading. In developing this idea Dr. Messenger studies sex as it is presented by natural science, philosophy and the Sacred Scriptures, both Old and New Testament. He admits that some Catholics—including even some theologians—seem to have the notion that sex is something unclean, but insists that this not the true Catholic concept. Regarding the use of terms that are sometimes used in theological manuals he says:

> The idea of the uncleanness of the organs of generation is *apparently* strengthened by the classification of the parts of the human body often found in the writings of moral theologians and others. Here we find a division into what are called the *partes honestae,* or decent parts, such as the head, feet, etc., the *partes minus honestae* or less decent parts, such as the breasts, and lastly the *partes inhonestae,* or indecent parts, which are precisely the organs of evacuation and generation. All this is in harmony with the application of the term *pudenda* to these organs, for *pudenda* means "things to be ashamed of" (p. 3).

The second volume begins with a description of sex as it existed in the state of innocence, before the fall of our first parents. Dr. Messenger gives considerable attention to the theory that the sin of Adam and Eve was of a sexual nature, but concludes that it has no solid foundation. The effects of original sin in the field of sex, the relation between the theology of the Incarnation and sex, and the teaching of the Catholic Church regarding sex and marriage are also treated in this volume. The author even discusses the subject of sex in relation to the risen body, the angels and God. An excellent treatment of the sense of shame is also included in this portion of the work. From the general principles of St. Thomas, Dr. Messenger concludes that "Both passion and pleasure are natural concomitants

of the sex act, and so far from diminishing its moral goodness, if the sex act is willed beforehand according to right reason, the effect of pleasure and passion is simply to heighten and increase the moral goodness of the act, not in any way to diminish it." (p. 178).

The third volume is concerned with the practice of sex and of married life according to Catholic moral principles. The author treats such topics as sex education, the choice of a life partner, family prayers, birth control, etc. In explaining the Catholic attitude toward marital relations he says:

> The performance of the sex act may well be regarded as itself a religious function. If St. Paul exhorts us to do all things, whether we eat or drink, to the glory of God, surely married people can perform the sex act also for the honour and glory of God. The knowledge that they are acting as instruments of God's creative power, and in accordance with His laws, and for His own purposes, must heighten this religious character of the act. It is doubtless the clearer realisation of this fact that has led the authorities of the Church in recent times to insist that there is no need for married people to abstain from receiving Holy Communion after performing the sex act. Indeed, in itself, it would seem essentially right and proper that those who have, by joining themselves to each other in the sex act, given, as it were, a sacramental illustration of the union between Christ and the Church, should proceed as soon as possible to receive the real sacrament of Unity (p. 32).

Dr. Messenger has presented a sane and well-organized treatment of his subject, though the work cannot be called original to any great extent. Some of the points could have been developed at greater length. The third volume contains an extensive bibliography, mostly of English publications. We should like to see more American titles, such as *Modern Youth and Chastity*, by Fr. Gerald Kelly, S.J., and Foerster's *Marriage and the Sex Problem*. Moreover, since the entire work numbers only about 400 pages, there seems to be no adequate reason why it did not appear in one volume.

FRANCIS J. CONNELL, C.SS.R.

THE LEGION OF MARY. By Cecily Hallack. New York: Thomas Y. Crowell Co., 1950. Pp. 240. $3.00.

This is a reissue of a twelve-year-old book (a chapter has been added, bringing events up to date), which describes a movement within the Church not yet three decades old. Ten years after its foundation the president, a layman, wrote: "If each priest in the world had around him a branch of the Legion, half the sins of the world would be swept

away." The strange thing is that he got priests to believe him, notably the pastor of a parish in the coal-mining town of Raton, New Mexico, where the Legion first took hold in the United States (1931). The Bishop of Nevers took pride that in his diocese this instrument for the reconquest of France had first been introduced in that country (a saint lies dead at Nevers, a friend of Mary); Cardinal Griffin told the German hierarchy that in the Legion they had a certain means of bringing their fellow countrymen to the Church; and the Apostolic Nuncio to China, the Most Rev. Antonio Riberi, on his advent to his new post, described it as "one of the best things for the Church in our times . . . the miracle of the modern world . . . one of the best forms of Catholic Action." Indisputably it is the latter, for it is laic, apostolic, classless, Marian.

Cecily Hallack has a literary charm all her own. Popular introductions on the nature of sanctity follow a pattern, but this one deserves to live awhile. "Maternity does not end when the child is born," she points out. "Does it end when he dies? If at the sight of the grief of the widow of Naim, Christ raised her son from the dead, does He not sometimes, because of the sorrows of Mary, raise His brethren when the life has gone out of them; and even when they have been dead four days and have begun to stink, may He not do for His own mother what He did for Mary Magdalen and restore the disintegrating thing that once was alive? . . . That is the argument. It explains a good deal. To such a mind as Cardinal Mercier's it explained heaven and earth. To any wretch at any roadside shrine where a faded doll behind rusty wire netting represents the Mother of all Living, it does as much. Even if one is clever, one can see something in it."

This is the story of the perfect trust of children in a mother. St. Louis Marie de Montfort is the elder brother of the family that had its rise in the back room of a house in a poor street in Dublin. Their work is anything that Mary wants: love for Her Son, of course, but in the concrete, hotels for the down-and-outs, homes for street-walkers, catechetical instruction, census work, hospital visitation. The distinctive style of the teller is often submerged in the catalogue of deeds of heroism told. Frequently the spread of the movement parallels remarkably the first preaching of the gospel. No mystery is seen in it, for to Her Legionaries Mary is *"ineluctabilibus armis misericordiae victrix."* This book deserves a reading, for it deals with an Empress who wins all her battles *and* the war.

"Two things remain, that lazy fool, myself: and the Handmaid of the Lord. When, says Mary to myself, shall we begin?"

GERARD S. SLOYAN

FAITH IN GOD'S LOVE. By Sister Jean-Baptiste, F.C.S.P. New York: P. J. Kenedy and Sons, 1950. Pp. 303. $3.00.

Priests over fifty are occasionally heard to ask wryly what ever became of the Little Flower, for in the current upsurge of devotion she who was the patroness and ally of their early ministries is little spoken of. A Canadian Sister of Providence attempts here a reinterpretation of her spiritual doctrine for "little souls." In the main it is successful. The author never loses sight of the fact that the God of the Gospel is none other than All Kindness and All Love; a God fashioned according to any other plan constitutes a sin against faith. Faith for the author is the acceptance of mind of the divine teaching in its entirety; she does not falter theologically. But unless the primary truth of His all-engrossing love for us is accepted, we shall not care about or act upon the rest. "If any man," Bossuet asks, "who is nothing but weakness, attempts the impossible to satisfy his love, will God do nothing extraordinary to satisfy His? Let us reason this way about all mysteries."

There is a possible unhappy de-emphasis on learning in the opening pages similar to that of the "Imitation." It has validity chiefly for the learned; indeed, it rings true only because it is the expression of a learned mind. The Breton peasant is a highly overrated individual as far as the young religious or busy priest, anxious for such an apology, is concerned. Occasional inexact expressions are found (e.g., "the prison of the Divine Captive"), but as Evelyn Underhill once remarked, it is well to remember what great saints have emerged from such patterns of speech and thought. The volume is a treasury of consideration and example of God's love for men.

GERARD S. SLOYAN

THE OLD TESTAMENT. Newly translated from the Latin Vulgate by Msgr. Ronald Knox at the request of His Eminence The Cardinal Archbishop of Westminster. New York: Sheed and Ward, 1948. Vol. I, Genesis to Esther. Pp. 735. $7.00.

THE HOLY BIBLE: THE BOOK OF GENESIS. Translated from the Original Languages with Critical Use of All the Ancient Sources by Members of the Catholic Biblical Association of America. Sponsored by the Episcopal Committee of Christian Doctrine. Paterson, N. J.: St. Anthony Guild Press, 1948. Pp. vi + 130. $1.00

The principles governing Msgr. Knox's version have been ably stated and defended by the author in his book, *On Englishing the Bible*. We shall refrain from reviewing these principles even though we consider some of them to be subject to criticism.

The fact that his version is from the Vulgate in itself constitutes a source of difficulties. It is not easy to render a literary work adequately through the medium of a translation. It is like serving a dinner which has been allowed to cool and then reheated. Some of the delicate flavor and aroma is sure to evaporate. Moreover, the Vulgate itself observes a certain freedom in translation. Msgr. Knox, in his turn, treats the Latin idioms of the Vulgate with liberty. It is thus obvious that an exact correspondence between the original and the Knox version has not been achieved. This, however, was not the aim of the translator. He was chiefly intent upon rendering the thought of the original in dignified, forceful, and idiomatic English, even though this involved a paraphrastic rendition of the Latin original and its prototype. This purpose he has attained with praiseworthy success. His version has a unique artistic quality which, we think, will secure a lasting reputation in the history of English literature. It is phrased so happily that it will prove attractive to the common man, useful to the priest, and refreshing to the scholar, despite the fact that some of the Oriental beauty of the original has been sacrificed.

The English style of the Confraternity version of Genesis does not reach the brilliancy of Knox's version. This is partly explained by the fact that the translators have adhered more faithfully to the wording of their prototype. But though it follows the original closely, it is far from slavish. It is a very readable translation, which the man of ordinary education can use with pleasure and profit. Its accuracy will commend it to professors of Scripture and Dogma, to whom this quality is of paramount importance. Moreover, it is based, not on another version, but on the original text corrected, where necessary, according to the well established norms of critical science. If the other books of the Old Testament are rendered with the same care as the Book of Genesis, the Confraternity version of the Old Testament will be hailed as a monument of American Catholic scriptural scholarship.

MICHAEL J. GRUENTHANER, S.J.

Index to Volume CXXIII

Ad multos annos, 241.
Among or Amongst Women? 380.
Analecta, 73 ff.; 150 ff.; 383 ff.; 463 ff.
Arbez, Rev. Dr. Edward P., S.S., Genesis I-XI and Prehistory, 81 ff.; 202 ff.; 282 ff.
Assistant Priest at Solemn Mass, 310.
Assumption Theology in the *Transitus Mariae* Literature, 93 ff.

Benard, Rev. Dr. Edmond Darvil, Mother of Good Counsel, 412 ff.
Biblical Echoes of the Holy Year, 416 ff.

Carol, Rev. Dr. Juniper, O.F.M., The Problem of Our Lady's Coredemption, 32 ff.; The Recent Marian Congress at Le Puy-en-Velay, 273 ff.
Catholic Doctrine and "The Religion of the State," 161 ff.
"Catholic" or "Roman Catholic," 145.
Catholics at Easter Sunrise Service, 313.
Church and God's Promises, 295 ff.
Church anl Special Education: Present and Future, 137 ff.
Concept of Mary and of the Church in the Fathers, 331 ff.
Connell, Very Rev. Dr. Francis J., C.SS.R., Holy Communion at Midnight, 70 ff.; Parish Dances, 72; Catholic or Roman Catholic, 145 f.; A Society for the Relief of the Dying, 146; The Fate of Unbaptized Infants, 146 f.; The Priest and Mr. Blanshard's Book, 180 ff.; The Supplementary Confessor of Religious Women, 219 f.; The Form of Marriage, 220; Moral Problems of Surgery, 220 f.; Dispensation from the Banns of Marriage, 311 f.; Non-Catholic Students in a Catholic College, 312 f.; Catholics at Easter Sunrise Service, 313 f.; Theological Content of *Humani Generis*, 321 ff.; Unpaid Admissions, 382; Dancing in the Parish Hall, 459; A Husband's Rights, 460; Viaticum on Good Friday, 460; Rice Wine for Mass, 461.

Dancing in the Parish Hall, 72; 459.
Dispensation from the Banns of Marriage, 311 f.
Dogma and Intellectual Freedom, 443 ff.
Drinkwater, Rev. F. H., Reminiscences of Money Reform, 437 ff.
Fate of Unbaptized Infants, 146.
Fenton, Rev. Dr. Joseph Clifford, The Religious Assent Due to the Teachings of Papal Encyclicals, 59 ff.; The Relation of the Christian State to the Catholic Church according to the *Pontificale Romanum*, 214 ff.; The Church and God's Promises, 295 ff.; The Lesson of the *Humani Generis*, 359 ff.; The *Humani Generis* and its Predecessors, 452 ff.
Ferland, Very Rev. Dr. Auguste, S.S., The Marian Character of the Redemption, 175 ff.
Form of Marriage, 220.
Frequency of Pontificating on the part of a Protonotary, 381.

Genesis I-XI and Prehistory, 81 ff.; 202 ff.; 284 ff.
Genuflection Reserved to the Blessed Sacrament, 380.
Good Shepherd in Parable and Prophecy, 52 ff.

Halley, Rev. Thomas A., S.J., The Good Shepherd in Parable and Prophecy, 52 ff.
Hannan, Rev. Dr. Jerome D., Analecta, 73 ff.; 150 ff.; 383 ff.
Hardon, Very Rev. John J., S.J., Religion in the Encyclopaedia Britannica, 338 ff.
Holding the Book at the Absolution, 70.
Holy Communion at Midnight, 70.
Holy Communion on Holy Saturday, 68.
Humani Generis and its Predecessors, 452 ff.
Husband's rights, 460.
Hymn of Exposition in the Vernacular, 222.

Index to Catholic Pamphlets in the English Language: Dec. 1948—Mar. 1950, 1 ff.

Jenks, Rev. William F., C.SS.R., The Church and Special Education: Present and Future, 137 ff.

Kneeling during a Requiem Mass, 69 f.

Lallou, Very Rev. Dr. William J., The Order of Solemn Exposition and of Holy Communion, 68; Holy Communion on Holy Saturday, 68 f.; Kneeling during a Requiem Mass, 69 f.; Holding the Book at the Absolution, 70; The Material of the Cassock, 147 f.; The Oration following the Litany of Our Lady, 148 f.; Mgr., Msgr., and Mons., 149; Placing the Sacred Scriptures on the Floor, 149; When the Name of the Ordinary is not a Saint's Name, 223 f.; Minister of Exposition and the Ministering Deacon, 224; When the Common Preface is a Proper One, 309; The Sequence of the Biretta and the Genuflection, 309 f.; The Multiplication of Octaves, 310; The Assistant Priest at Solemn Mass, 310 f.; Patriarchs and Prophets in the Liturgy, 311; May a High Mass be considered as a Private Mass? 379; Among or Amongst Women? 380 f.; Genuflection reserved to the Blessed Sacrament, 380; Frequency of Pontificating on the part of a Protonotary, 381; *Sancta Maria in Sabbato* not a Votive Mass, 461; The *Pax* at Low Mass, 462.
Latin Text of the Encyclical *Humani Generis*, 383 ff.
Lesson of the *Humani Generis*, 359 ff.
Lord, Rev. Daniel A., S.J., A Pause for Thanks, 23 ff.

Marian Character of the Redemption, 175 ff.
Mariology of St. Thomas, 188 ff.
Martin, Rev. Dr. Thomas Owen, Theodosius' Laws on Heretics, 117 ff.
Material of the Cassock, 147.
Material of the Tabernacle Veil, 222.
Mary's Last Home, 242 ff.
May a High Mass be considered a Private Mass? 379.
McGinn, Rev. John T., C.S.P., The Personality of the Instructor of Converts, 346 ff.
Mgr., Msgr., and Mons., 149.
Minister of Exposition and the Ministering Deacon, 224.
Montague, Bro. George, S.M., The Concept of Mary and of the Church in the Fathers, 331 ff.
Moral Problems in Surgery, 220.
Mother of Good Counsel, 412 ff.
Mullaney, Rev. Dr. Urban, O.P., The Mariology of St. Thomas, 188 ff.
Multiplication of Octaves, 310.
Murray, Rev. J. Clayton, S.J., Dogma and Intellectual Freedom, 443 ff.

Non-Catholic Students in a Catholic College, 312.
North, Rev. Robert, S.J., Mary's Last Home, 242 ff.; Biblical Echoes of the Holy Year, 416 ff.

O'Brien, Right Rev. Abbot Patrick, O.S.B., Our Lady and Monastic Tradition, 405 ff.
Oration following the Litany of Our Lady, 148.
Order of Solemn Exposition and Holy Communion, 68.
Our Lady and Monastic Tradition, 405 ff.

Parish Dances, 72; 459.
Patriarchs and Prophets in the Liturgy, 311.
Pause for Thanks, 23.
The *Pax* at Low Mass, 462.
Personality of the Instructor of Converts, 346 ff.
Placing the Sacred Scriptures on the Floor, 149.
Priest and Mr. Blanshard's Book, 180 ff.
Priesthood Today, 401 ff.
Problem of Our Lady's Coredemption, 32 ff.

Recent Marian Congress at Le Puy-en-Velay, 273 ff.
Relation of the Christian State to the Catholic Church according to the *Pontificale Romanum*, 214 ff.
Religion in the *Encyclopaedia Britannica*, 338 ff.
Religious Assent Due to the Teachings of the Papal Encyclicals, 59 ff.
Reminiscences of Money Reform, 437 ff.
Rice Wine at Mass, 461.
Rush, Rev. Dr. Alfred C., C.SS.R., Assumption Theology in the *Transitus Mariae* Literature, 93 ff.; St. Gregory the Great: Salary and Spirituality in the Priesthood, 262 ff.

Sancta Maria in Sabbato not a Votive Office, 461.
St. Gregory the Great: Salary and Spirituality in the Priesthood, 262 ff.

Schnepp, Bro. Gerald J., S.M., and Mundi, Joseph, What Doctors Think of the Rhythm Method, 111 ff.
Sequence of the Biretta and the Genuflection, 309.
Shea, Rev. Dr. George W., Catholic Doctrine and "The Religion of the State," 161 ff.
Society for the Relief of the Dying, 146.
Solemn Mass or Solemn High Mass, 221.
Spellman, His Eminence Francis Cardinal, The Priesthood Today, 401 ff.
Supplementary Confessor of Religious Women, 219.
Theodosius' Laws on Heretics, 117 ff.
Theological Content of the *Humani Generis*, 321 ff.
Unpaid Admissions, 382.
What Doctors Think of the Rhythm Method, 111 ff.
When the Common Preface is the Proper One, 309.
When the Name of the Ordinary is not a Saint's Name, 223.
Willging, Eugene P., Index to Catholic Pamphlets in the English Language: Dec. 1948—Mar. 1950.
Viaticum on Good Friday, 460.

Books Reviewed and Noticed

Apostolic Parish 225
Arintero: The Mystical Evolution in the Development and Vitality of the Church, Vol. I 232
Barbel: Quellen des Heils, Die Sakramente der Katholischen Kirche 231
Burton: The Great Mantle 227
Cabrol: Liturgical Prayer, Its History and Spirit 239
Cardinal's Story 80
Cardinal, The 77
Carnahan: The Vatican: Behind the Scenes in the Holy City ... 240
Catholic Biblical Association of America: The Holy Bible: The Book of Genesis 479
Catholic Church in the United States 156
Combes: The Spirituality of St. Therese 239
Day with the Pope 240
de Salza: Touring Italy in 1950: A Holy Year Guide 239
Doyle: A Day with the Pope 240
Drury: The History of the Chaplain Corps, U. S. Navy 315
Faith in God's Love 479
Family at Bethany 237
Fenichell and Andrews: The Vatican and Holy Year 239
Gemelli and Zunini: Introduzione alla psicologia 154
Gospel Gems 320
Great Mantle 227
Hallack: The Legion of Mary ... 477
History of the Chaplain Corps, U. S. Navy 315
Holy Bible: The Book of Genesis 479
Holy Year of Jubilee: An Account of the History and Ceremonial of the Roman Jubilee 239
Introduzione alla psicologia 154
Jarrett: No Abiding City 160
Jean-Baptiste, F.C.S.P., Sister: Faith in God's Love 479
Knox, Ronald, tr.: The Old Testament 479
La civilta cerca Cristo 320
Legion of Mary 477
Lynch: Whither Goest Thou? ... 319
Liturgical Prayer, Its History and Spirit 239
Marc: Gospel Gems, 320 f.; Scale the Heights, 320 f.
Message of Therese of Lisieux .. 239
Messenger: Two in One Flesh .. 476
Mexico: A Land of Volcanoes .. 234
Moore: The Moral Principles Governing the Sin of Detraction and an Application of These Principles to Specific Cases ... 399
Moral Principles Governing the Sin of Detraction and an Application of These Principles to Specific Cases 399
Mystical Evolution in the Development and Vitality of the Church, Vol. I 232

Nash: The Priest at His Prie Dieu 154
Navagh: The Apostolic Parish .. 225
Nazarene, The 236
No Abiding City 160

O'Brien: Where I Found Christ 317
Of God and His Creatures 320
Old Testament 479
O'Rahilly: The Family at Bethany 237

Pilgrim's Guide to Rome 320
Priest at His Prie Dieu 154

Quellen des Heils, Die Sakramente der Katholischen Kirche 231

Rickaby: Of God and His Creatures 320
Robinson: The Cardinal 77
Roemer: The Catholic Church in the United States 156
Ross: The Message of Therese of Lisieux 239
Roulin: Vestments and Vestures 230

Scale the Heights 320
Schlarman: Mexico: A Land of Volcanoes 234
Selectae et breviores philosophiae ac theologiae controversiae 320
Spedalieri: Selectae et breviores philosophiae ac theologiae controversiae 320
Spiazzi: La civilta cerca Cristo .. 320
Spirituality of St. Therese 239
Swift: The Cardinal's Story 80

Thurston: The Holy Year of Jubilee: An Account of the History and Ceremonial of the Roman Jubilee 239
Touring Italy in 1950: A Holy Year Guide 239
Two in One Flesh 476

Vatican: Behind the Scenes in the Holy City 240
Vatican and Holy Year 239
Vestments and Vestures 230

Weedon: A Pilgrim's Guide to Rome 320
Where I Found Christ 317
Whither Goest Thou? 319

Zolli: The Nazarene 236

Vol. CXXIII, No. 6 DECEMBER, 1950

The American Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

PUBLISHED BY
THE CATHOLIC UNIVERSITY OF AMERICA PRESS

Subscribe today to

IDEAL AS CHRISTMAS GIFT

The Catholic Educational Review

A "Must" for Every Catholic School and Educator

- Published under the direction of The Catholic University of America, Department of Education.
- Monthly from September through June.
- Indexed in The Catholic Periodical Index, The Education Index, and The Guide to Catholic Literature.
- Articles, Abstracts, Notes, News, Book Reviews, Up-to-the-Minute and Practical.

Indispensable for Every Catholic School and Educator

- Elementary, High School, College level.

Subscription Price: United States, Canada, Foreign $3.50;

Single Number 40¢

THE CATHOLIC EDUCATIONAL REVIEW

THE CATHOLIC UNIVERSITY OF AMERICA

WASHINGTON 17, D. C.

For *Christmas* **Giving - -**

CROSS AND CROWN

A Thomistic Quarterly of Spiritual Theology

Edited by the Dominican Fathers of the
Province of St. Albert the Great

• This review of the problems of the spiritual life provides an excellent Christmas gift for your friends who seek a solid doctrinal basis for their spiritual lives, be they priests, sisters, or lay persons. The articles, written in non-technical language, discuss doctrinal and practical subjects in the light of the principles of the great masters of the spiritual life, and provide concrete examples of sanctity from the lives of the saints.

The December (Winter) number, with an appropriate gift subscription notice, will reach your friends a few days before Christmas.

Subscription price: $4:00 a year in the U. S. and Canada, $4.50 foreign.

CROSS AND CROWN

B. Herder Book Co., *Publishers*

15 & 17 South Broadway St. Louis 2, Mo.

Sts. Cyril and Methodius Church, Warren, Ohio • Rev. J. Krispinsky, Pastor • Stickle, Kelly & Stickle, Architects

A SIMPLE ST. JOSEPH ALTAR
SHRINE OF MARBLE, WOOD
AND METAL, ENRICHED WITH
PAINTED DECORATION BY

RAMBUSCH

40 WEST 13 ST., NEW YORK 11

SPECIAL OFFER!

for December, 1950 and January, 1951 only

INDEX OF

The American Ecclesiastical Review

Volumes 51-100, July, 1914-June, 1939
published—1946

Special Price — $3.95

(regular price: $5.00)

strong and durable cloth binding

WHAT did *The American Ecclesiastical Review* say about—
Absolution? Amusements? Annulments? the Assumption? Baptism? the Bible? Birth Control? Marriage? Income? Priests? Preaching? Protestants? Russia? Schools? Negroes? War?

WHAT books have been reviewed?
WHO wrote articles on WHAT?
This index will immediately tell you WHERE you can find the answers.

Remember! This offer expires—JANUARY 31, 1951

SEND IN YOUR ORDER TODAY!

DON'T LET THIS HAPPEN TO YOU!

An actual condition: A church was carrying insurance on costs of excavation, underground piping, wiring, etc., which are not covered under the standard fire contract!

READ!—

UNDERSTANDING CHURCH FIRE INSURANCE

by Msgr. George D. Mulcahy
Twenty cents per copy

The book you wanted at the N.C.E.A. Meeting in New Orleans!—

PERSONALITY TRAITS OF SUCCESSFUL MINOR SEMINARIANS

by Rev. Henry R. Burke, S.S.

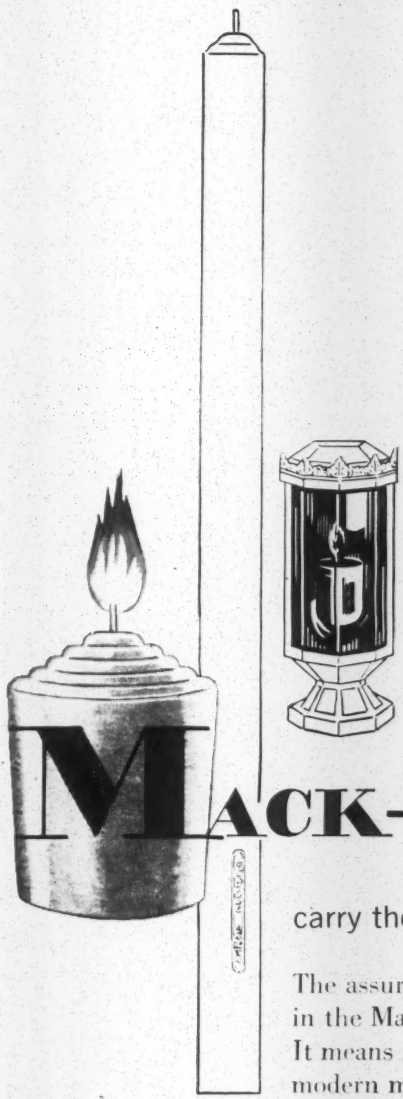
Previously out of print, a limited number of copies are now available.

Order yours today!

$1.00

THE CATHOLIC UNIVERSITY OF AMERICA PRESS

620-A Michigan Ave., N.E., Washington 17, D. C.



MACK-MILLER

ecclesiastical candles

carry the imprint of quality and service

The assurance of quality is implicit
in the Mack-Miller imprint.
It means finest craftsmanship,
modern manufacturing methods,
and intelligent service
from trained representatives.

Candles OF CHARACTER

MACK-MILLER
CANDLE CO., INC., Syracuse 1, N. Y.
New York • Chicago • Boston • New Orleans • Los Angeles

Ten Days Free Examination!

SAINT AUGUSTINE'S DE CIVITATE DEI

Selections with Notes and Glossary

by

REV. WILLIAM G. MOST, PH.D.
Loras College, Dubuque, Iowa

A Textbook for Colleges, Universities, and Seminaries

$2.50

"The notes (pp. 135-216) never lose sight of the needs of students; and are intelligent, rich in content, and stimulating.
"Father Most's book is practical and capably worked out. It will be welcomed in schools and colleges where the tradition of Latin is ever alive as the foundation of a literary education."

. . . LATOMUS (Brussels, Belgium) T. IX, 1950, 2, pp. 217-18

Send For Your Examination Copy Today!

THE CATHOLIC EDUCATION PRESS
620-A Michigan Ave., N.E.
Washington 17, D. C.

EVERY CATHOLIC SCHOOL where HISTORY is taught
EVERY CATHOLIC LIBRARY
EVERY PRIEST
EVERY CATHOLIC interested in HISTORY

should be a regular subscriber to

The Catholic Historical Review

Official Organ of the American Catholic Historical Association

ARTICLES BY LEADING SCHOLARS HISTORICAL MISCELLANY
BOOK REVIEWS NOTES AND COMMENTS PERIODICAL LITERATURE

Recognized as the leading publication in its field. Published quarterly: January, April, July, October. Subscription rate: $5.00; single number $1.50.

Address:

THE CATHOLIC UNIVERSITY OF AMERICA PRESS
Washington 17, D. C.

SUGGESTION

Do you bind your copies of *The American Ecclesiastical Review?* If you intend to do so, we can supply you with such copies as may be missing from your set, at the following rates:

1-10 years back.....50c ea.
11-20 years back.....55c ea.
21-30 years back.....60c ea.
31-40 years back.....70c ea.
41 years and up.....80c ea.

The American Ecclesiastical Review
c/o Catholic Univ. of America
620 Michigan Avenue, N.E.
Washington 17, D. C.

WATCH FOR!

future announcement on the publication of a book which includes biographies of great men and women.

". . . presents something unique in history . . . merits, and in fact demands, the attention of citizens in all walks of life." — BISHOP READY, Columbus, Ohio.

FULL CIRCLE

THE CATHOLIC UNIVERSITY OF AMERICA PRESS
Washington 17, D. C.

BIRETTAS

BY
TOOMEY

- Correctly designed
- Expertly made
- Available in Grosgrain or Worsted Material
- Full-threaded pompoms
- Folding or stiff models
- Priced for the clerical budget

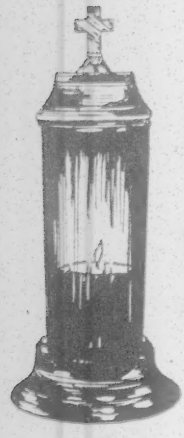
BUY THEM FROM YOUR FAVORITE RELIGIOUS GOODS SUPPLIER

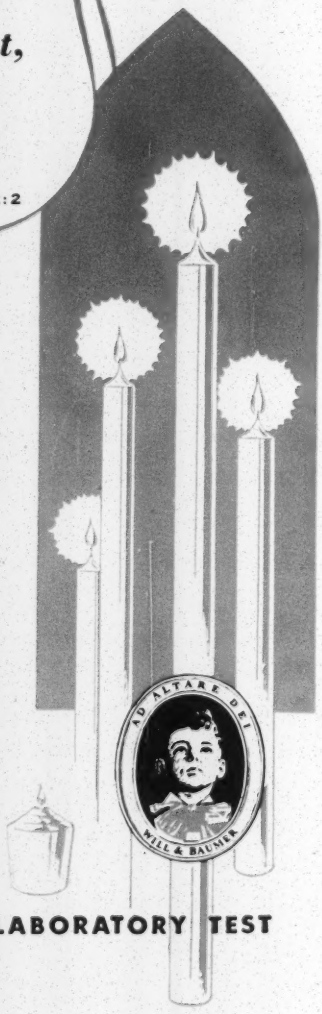
R. J. TOOMEY COMPANY
8 GRAFTON ST., WORCESTER, MASS.

For we have seen
His star in the east,
and are come
to adore Him.

ST. MATTHEW 2:2

We approach again that happy season of the Bethlehem star—His star—bright beacon which guided man to the Source of Truth and Goodness. Mankind rejoices—for that symbol still shines, visible to all who will turn their eyes and thoughts heavenward.





WILL & BAUMER
Candle Company Inc.

Syracuse Chicago Boston Montreal New York Los Angeles

Purveyors to the Vatican by Appointment

PURITY PROVED BY LABORATORY TEST

Firms with Episcopal Authorization to Replate and Repair Sacred Vessels

BOSTON:	BENZIGER BROTHERS, INC., 106 Chauncy Street. Phone: LIberty 2-1150 (Factory: Brooklyn, N. Y.)
CHICAGO:	ALT SILVER PLATE MANUFACTURING CO. 413-421 North State Street.
	BENZIGER BROTHERS, INC., 223-225 W. Washington Street. Phone: FRanklin 2-8936 (Factory: Brooklyn, N. Y.)
	DAPRATO STATUARY CO., 762 W. Adams Street.
CINCINNATI:	BENZIGER BROTHERS, INC., 429 Main Street. Phone: Main 0766 (Factory: Brooklyn, N. Y.)
	FR. PUSTET CO., 436 Main Street.
CLEVELAND:	JOHN W. WINTERICH AND ASSOCIATES, INC., 3700 Euclid Avenue.
NEW YORK:	BENZIGER BROTHERS, INC., 26-28 Park Place. Phone: ALgonquin 4-3053 (one block north of Barclay St.) (Factory: Brooklyn, N. Y.)
	THE EDWARD O'TOOLE CO., 65 Barclay Street.
	FR. PUSTET CO., 14 Barclay Street.
	RAMBUSCH DECORATING CO., 2 West 45th Street.
OMAHA:	KOLEY PLATING CO., 2951-53-55 Harney Street.
PHILADELPHIA:	KEYSTONE SILVER COMPANY, 804-808 Sansom Street.
ST. LOUIS:	B. HERDER BOOK CO., 17 South Broadway.
ST. PAUL:	THE E. M. LOHMANN CO., 413-415 Sibley Street.
SAN FRANCISCO:	BENZIGER BROTHERS, INC., 758 Mission Street. Phone: SUtter 1-5159 (Factory: Brooklyn, N. Y.)

PALMS For PALM SUNDAY

Large and dwarf palms procured from the finest groves in Florida, shipped to any section of the country. Order now for Palm Sunday. Prices submitted on application.

FLORIDA PALM COMPANY

P. O. DRAWER 690 **ST. AUGUSTINE, FLORIDA**

BENZIGER BROTHERS, Inc.

U. S. A. LITURGICAL EDITIONS

JUXTA
TYPICAM
VATICANAM

NEW
PSALTER
7TH PRINTING

BREVIARIUM ROMANUM

12 mo. Large type 4⅝"x7".
Seventh Printing

Imitation Leather, r. e.	$34.50
Black Morocco, g. e.	45.00
Black Sheepskin, g. e.	48.00
Black Goatskin, g. e.	55.00
Red Goatskin, g. e.	60.00

18 mo. Pocket Size. 4"x6"
Second Printing—India Paper

Imitation Leather, r. e.	$28.00
Black Morocco, g. e.	36.50
Black Sheepskin, g. e.	40.00
Black Goatskin, g. e.	45.00
Red Goatskin, g. e.	50.00

SEASONAL BREVIARIES

3 Vols. 4"x6". For Christmas, Holy Week, Pentecost. With New Psalms. Im. Lea., yel. e., per vol. $4.50. Lea. g. e., per vol. $6. Red Mor., g. e. per set $30.

ROMAN BREVIARY IN ENGLISH

4 Vols. 4⅝"x7". With New Psalter. Sim. Lea., r. e.—Vol. $8.50; Set $34.00. Sheepskin, g. e.—Vol. $11.00; Set $44.00.

MISSALE ROMANUM

Large 4 to. 9"x12½". Im. Lea. $48. Shpskn. $50. Mor. $55. Green Mor. $60.
4 to. 8"x11". Im. Lea. $33. Shpsk'n. $40. Mor. $45. Green Mor. $50.
8 vo. 7"x10". Im. Lea. $16.50. Shpsk'n. $22. Mor. $28. Green Mor. $30.
12 mo. 4⅝"x7". Im. Lea. $6.50. Mor. $9. For Altar Use, with Tabs, $9.50.

RITUALS

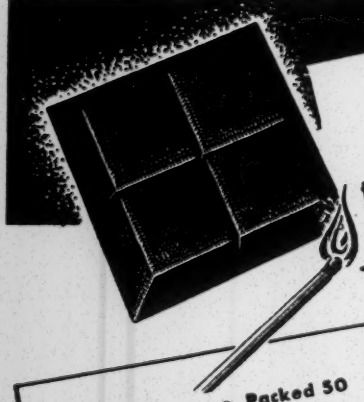
Complete. 4½"x7". $6, $8, $10.
Priest's 3"x4½"
With Thumb Index, $3.25.
Sick Call. 3"x4½". $1.75, $2.75.

SUMMA THEOLOGICA IN ENGLISH

3 Vols. 7¼"x10"
Blue Fabrikoid, per set ..... $48.
Red Morocco, per set ..... $75.

BENZIGER BROTHERS, Inc.

Printers to the Holy Apostolic See and the Sacred Congregation of Rites
6-8 Barclay Street, New York 8, N. Y.
BOSTON 11 CHICAGO 6 CINCINNATI 1 SAN FRANCISCO 3



KWIK·LITE*

the easy-lighting, long-burning
PREPARED CHARCOAL

10 boxes to case. Packed 50 large blocks in a box, each block scored to break into 4 small divisions, giving a total of 200 censer charges per box. Ask your religious goods dealer, or write to

Processed by a new method from extra-dry charred hard wood, KWIK-LITE PREPARED CHARCOAL ignites instantly from the flame of an ordinary match held to a corner or edge of the convenient, easily-divided block. The glow spreads rapidly — without flame, smoke or odor — giving off an intense heat that will produce a generous outpouring of incense from the center. Highly-compressed for smooth, even burning, each small piece or division will last well over an hour — adequate for the longest service.

* Trade Mark

WILL & BAUMER CANDLE CO., INC.

ESTABLISHED 1855 HOME OFFICE & FACTORY · SYRACUSE, N. Y.
Branches: New York Chicago Boston Los Angeles Montreal